

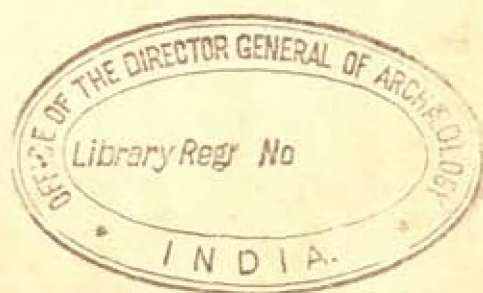
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# Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 4410-21—Edn. 12-26-37, dated 16th February 1927.

## Report on the working of the Archæological Department during the year 1925-26.

Reviews the —.

READ—

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistant toured in all the Districts except Chitaldrug: A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Palya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

2. The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.

3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:—

(1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.

(2) Sea trade between Alexandria and the West Coast of India.

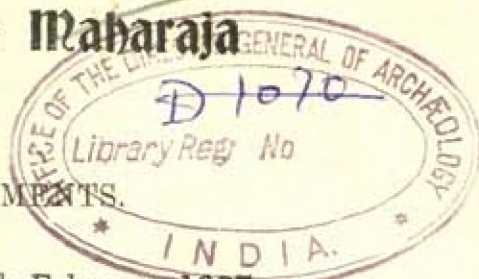
(3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.

(4) The date of Katantra Vyakarana 300-400 A. D.

(5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.

(6) The rational views of Tiruvenkatacharya Swami and his disciples on the caste system (A. D. 1530-1600).

4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archæological Museum. An illustrated catalogue of the



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No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monuments to be inspected, the due date for inspection of each monument, the Officer responsible for inspection, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO,  
*Chief Secretary to Government.*

To—The Registrar, Mysore University.  
The Deputy Commissioners of Districts.  
The Revenue Commissioner in Mysore.  
The Chief Engineer of Mysore.

Encl.—P. S. R. N.



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PLATE I.



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.

*Mysore Archaeological Survey.*



# ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925-26.

## TOURS AND EXPLORATION.

The Director and his Assistants made tours in parts of the Mysore, Tumkur, Hassan, Kadur, Bangalore, Kolar and Shimoga Districts.

### PART I.—ARCHAEOLOGY.

#### (i) MONUMENTAL SURVEY.

Detailed monumental survey was made during the year in parts of the taluks of Hassan, Kadur, Tarikere and Tumkur. In the Hassan Taluk the following villages were visited:—Pālya, Ambuga, Kauśika, Kaṇṇāgāla, Śankha, Anugavalli, Hirikaḍālūr and Honnāvāra.

2. Pālya is a small village, 12 miles to the west of Hassan on the Hassan-Saklespur Road. The place is over grown with *lantana* which has almost destroyed the village. A new village has sprung up at a higher level on the road-side. Two streams called *Śankha Tīrtha* and *Chakra Tīrtha* flow in front of the village and join together to form a river called *Padmavati* by the local people. This seems to be a place full of hoary traditions. The *Sthala-purāṇa*, a copy of which is available with the *archak* of the temple, mentions this as the hermitage of the sage Jamadagni. According to it, the village and the river are called by different names in different ages. It is stated that Lord Janārdana manifested himself here to Jamadagni and to Śrī Lakshmi.

3. The Janārdana temple in the village is a pretty large structure with a high compound wall all round it. The main temple consists of a *Garbhagriha*, a *Sukhanāsi*, a *Navaranga* with a porch attached on the south side and a *Mukhamantapa*. The *Navaranga* is a big hall measuring 21 feet square, the central ceiling of which is recently removed to admit light inside. The *Mukhamantapa* also is a long hall (48'×21') and has got four entrances, two on the south, one on the east and one on the north.

4. The pillars in the *Navaranga* are nicely carved. They are square in shape to a certain height from the bottom, they then are octagon and sixteen-sided becoming rounded just below the capital. Similarly, pillars in the *Mukhamantapa* also are elegant in outline and of pleasing Proportions.

5. The main image in the *Garbhagriha* is about five feet high, rather stoutish in bulk and has a large nimbus behind it. The image holds discus and conch in the two back hands. The front right hand is in the *Abhaya* pose while the front left rests on the loins. This image is termed Janārdana in the inscription found in the temple; but its attributes slightly differ from those ascribed to Janārdana in the Āgama works. A figure of Garuḍa is carved on the lintel of the *Sukhanāsi* doorway.

6. A seated figure of Viṣṇu with discus and conch in the two back hands and *Abhaya* and mace in the two front hands; and also two seated figures of *Ālvarās* (early Vaishṇavite saints) are placed in the *Navaranga*. Two fine big *Dvārapālakas* or Doorkeepers are standing in the *Mukhamantapa* on either side of the *Navaranga* doorway. In front of these figures the words "*Dvārapālakarasevā Ranganṇa*" are carved on the floor; meaning that one Ranganṇa set up these figures as signs of his devotion to God. On the walls of the *Mukhamantapa*, a *Kinnara* with a man's face and animal body in the act of worshipping Śiva on one side, and Garuḍa and Ānjanēya fighting with each other on the other side are carved.



7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the *Mukhamantapa*. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janârdana. The last, Hassan 22, relates to an endowment granted for the service of Siva. This may refer to the temple of Râmesvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmi Nârâyana and Ânjanêya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddess is about three feet high, seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the *Abhaya* and *Varada* poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vêṇugôpâla stands in a room on the verandah of the shrine of the goddess.

8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of Phâlguna.

9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.

10. Kauśika and Ambuga are small villages at about six and seven miles respectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.

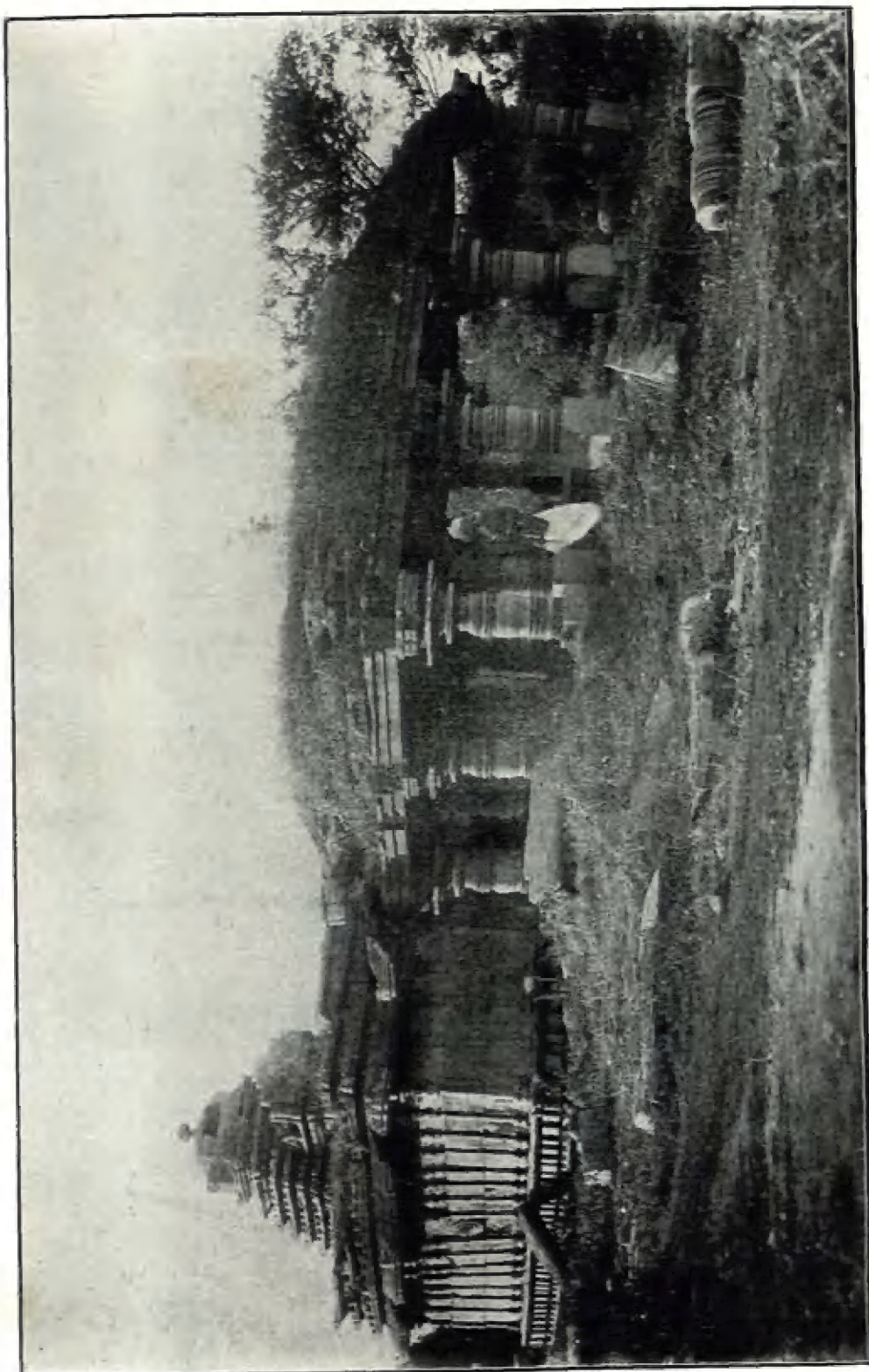
11. A stone image called Rambhâdêvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakêśava.

12. The temple at Kauśika is a small one of no architectural importance. It consists of a *Garbhagriha*, *Sukhanâsi*, a *Navaranga*, a *Mukhamantapa*, and a verandah. The Kêśava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and are willing to pay more, if required. The front *mantapa* is leaking as also the *Navaranga*. The front *mantapa* also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.

13. The Chennakêśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a *Garbhagriha*, a *Sukhanâsi* and a *Navaranga* with a verandah in front. In the *Navaranga* to the left of the *Sukhanâsi* doorway, there is a niche in which a small image of Yôga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kauśika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the *Navaranga* has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the roof of the *Mahâdvâra*. The Dharmadarsis prayed that the *Yâgaśâlê*, and *Pâkaśâlê*, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.

14. Kannâgâla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. They are the temples of (1) Kallêśvara, (2) Mallêśvara, (3) Virabhadra and (4) Kêśava. The last one which is in the heart of the village is





KESAVA TEMPLE AT HIRIKADALUR, FRONT VIEW.

*Mysore Archaeological Survey.*





kept in a tolerably good condition. The others are hastening to ruin. The Kallēśvara temple is the best of these. It consists of a *Garbhagriha*, a *Sukhanāsi*, and a *Navaranga*. The entrance to the temple is on the south, and opposite to it against the north wall of the *Navaranga* there is a doorway leading into a small shrine which must have contained the image of the goddess; but is now empty. To the right of the *Sukhanāsi* doorway in the *Navaranga* there is a niche containing the image of Ganapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doḍḍagaddavalli style. The *Sukhanāsi* doorway is adorned with perforated screens.

15. The other two Śaiva temples, viz., Virabhadra and Mallēśvara are in utter ruins. A worn out inscription stands in front of the Mallēśvara temple which refers itself to Śaka year 1280, i. e., A. D. 1358 (*Vide* Ins. 34, M. A. R. 1924).

16. The Kēśava temple consists of a *Garbhagriha*, a *Sukhanāsi* and a *Navaranga*. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the *Sukhanāsi* and *Garbhagriha* are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discus and conch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully removed and kept in a Museum.

All these temples are Muzrai Institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

18. Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondaḍji. There is a small temple in the village dedicated to Kēśava which is not of any architectural merit. The temple faces the north and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a *Mukhamantapa*. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuḍa is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has fallen into ruins. It appears an estimate for repairing this temple was prepared years ago.

19. Anugavalli and Hirikaḍalūr are two small villages near Dudda, a Railway Station on the Hassan-Arsikere line. Anugavalli has a Kēśava Temple called Rāma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nārāyaṇappa did obeisance to the feet of Rāmachandra and departed. From this it is clear that a temple of Rāma must have existed here once upon a time, but traces of this have completely disappeared now. The temple consists of a *Garbhagriha*, *Sukhanāsi*, and a *Navaranga*. In front of the *Navaranga*, there is a small verandah and in front of the verandah there is a big hall of 25 *Ankaṇas*. There is yet another verandah adjacent to the hall.

20. The Channakēśava temple at Hirikaḍalūr, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a *Mukhamantapa* connected with the *Navaranga* by a porch. There are traces of a *Mahādvāra*. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kēśava temple dedicated to Ranganātha. No trace of that temple exists at present. It is learnt that the image of Ranganātha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat little temple dedicated to Iśvara within the village. The image of Kēśava is about eight feet high standing on a pedestal about two feet high. Garuḍa is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganātha figure wanted to remove this also; but as the villagers strongly protested against such an action it was left behind.

21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven *Ankaṇas* of the *Mukhamantapa* only seven stand at present, the remaining four having fallen down.



22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnāvāra is a flourishing village about four miles to the north-west of Dudda. The village contains about twenty temples most of which

**Honnāvāra.**

enjoy Inam lands.

The following are the important ones among them :—

Kēśava temple	Vīrabhadra temple
Īśvara „	Chikkamma „
Ānjanēya „	Bīrēdēvaru „
Koḍamma „	

24. The most important is the Kēśava temple which is very interesting from the architectural point of view. It consists of a *Garbhagriha*, an open *Sukhanāsi*, a *Navaranga* and a porch. The outer walls of the temple are carved with images as at Sōm-nāthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kēśava, Nārāyaṇa, Mādhava, Viṣṇu, Madhu-sūdana, Trivikrama, Vāmana, Śrīdhara, Hṛīshikēśa, Padmanābha, Dāmōdara, Saṅkarshaṇa, Vāsudēva, Aniruddha, Puruṣhōttama, Nārasimha and Janārdana, while Gōvinde, Pradyumna, Adhōkṣhaja, Achyuta, Upēndra, Hari and Kṛishṇa are omitted. Varāha; Manmatha attended by chouri-bearers; Lakshmī Nārāyaṇa with Garuḍa sitting at his feet; Vēṇugōpāla; Gōvardhanadhāri; Arjuna shooting at the fish; Three nude female figures, one holding a parrot on one hand and a *Gunja* berry in the other, the second with a vessel in her left hand and a *Gunja* berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the *Vīṇa* (Nārada ?) and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with *Śakti* and goad in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the *Navaranga* are beautifully carved. The side ceilings have full blown lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kēśava carved on it; surrounding panels have attendants. These are surrounded by *Yālis*, *Navagrahas* and Musicians.

26. The *Garbhagriha* doorway is very beautifully carved. The image of Kēśava inside the *Garbhagriha* is about eight feet high and holds conch and discus in the back hands, lotus and mace in the front hands.

27. The village deity is called Koḍamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and *Kapāla* in her front hands. A buffalo is sitting near the foot of the deity.

28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive Inam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

29. The following villages of the Kadur Taluk were next visited: Hiri Ingla, Devanūr, Kabālī, and Brahmasamudra.

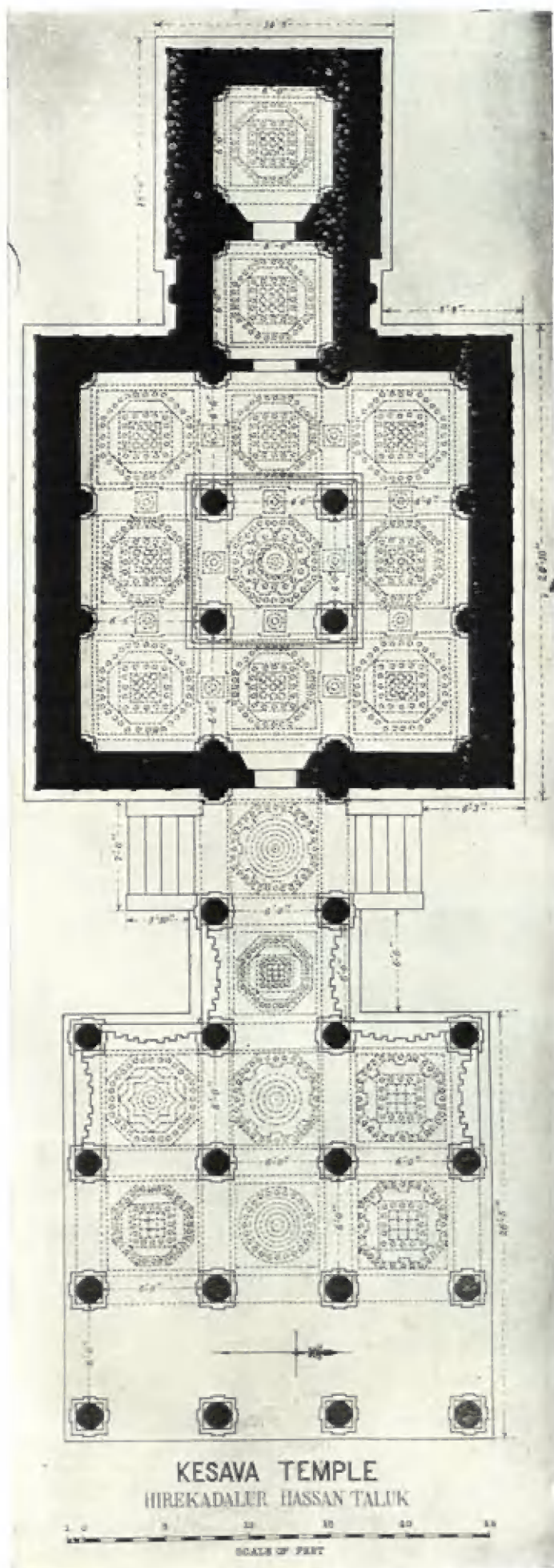
30. Hiri Ingla, is a *bechirak* or deserted village three miles to the North-west of Kadur Town. In the midst of a thick scrub jungle which now covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty *ankāṇas*, each *ankāṇa* measuring about eight feet square.

**Hiri Ingla.**

The pillars are all plain and the ceiling uncarved. A big mutilated figure of Viṣṇu is lying against a wall. The image holds discus and conch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Siva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a *Garbhagriha*, *Navaranga*, and a *Mukhamantapa*. The *Navaranga* is of eighteen *ankāṇas* and has doors to the East and South. The following figures are





GROUND PLAN.







kept in the *Navaranga*. Dakṣiṇāmūrti seated in *Virāsana*, Chāmundēśvari, two images of Kāla Bhairava, two images of Gaṇapati and Yôgā Nārasimha. There is also a big figure of Kēśava probably belonging to some other temple.

32. The image of Pārvati is about four feet high including the pedestal. A tiled roof structure by the side of the main temple contains an image of Virabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dēvanūr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is *Surapura* or *Gīrvānapura* while in the inscriptions it is called Lakṣmī Nārāyaṇapura. The *Sthalapurāṇa*, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahābhārata War, as other *Sthalapurāṇas* do with a view to give hoary appearance to any sacred place.

35. This is said to be the birth-place of the famous Kannada poet Lakṣmīśa, the author of Jaimini Bhārata and some scholars maintain that Rudrabhaṭṭa, author of Jagannātha Vijaya also belonged to this place. A tablet in the memory of Lakṣmīśa in the English Language is recently put up within the precincts of the Lakṣmī-kānta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, *Mukhamantapa* and a Verandah. The *Mukhamantapa* consists of eighteen *ankaṇas*. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.

36. The main image in the *Garbhagriha* is about five feet high including the pedestal and the *prabhāvali* or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the *abhaya* and *varada* poses. A car festival is held every year in the month of *Vaiśākha*.

37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Śaka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.

38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The *Mahādvāra* has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the *Kṛttikōtsava* festival every year is accumulating unutilized in the Treasury.

39. The Siddhēśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Doḍḍagaddavalli style. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, and *Mukhamantapa*. The *Mukhamantapa* is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the *Navaranga* of the Bêlūr temple in outline and workmanship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the *Navaranga* states that the temple was built in Śaka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.

40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Banāṣankari and its devotees, of whom there are about twelve families in the village, have recently constructed a neat little temple to keep the processional image of the deity. Chaudēśvariamma is the Dravidian goddess of the village.

41. A small beautiful image of Yôgā Nārasimha said to have been found in the bed of the tank is kept in front of the school building.

42. Kabali is a small village three miles to the north-west of Dēvanūr. It is called Kabbaḷi in inscriptions. The Sômēśvara temple here is a neat little structure of three cells. It consists of three *Garbhagrihas*, a *Sukhanāsi* and a *Navaranga*. The entrance is on the south side while the



*Garbhagrihas* are on the west, north, and east sides. The *Sukhanāsi* is attached to the West cell and the other two cells are open having no cross walls separating them from the *Navaranga*. The western cell contains the *Linga*. The eastern cell contains an image of *Sūrya*. The northern cell is now empty but must have had an image of *Vishṇu*, as indicated by the figure of *Garuḍa* carved on the pedestal.

43. On either side of the *Sukhanāsi* doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of *Gaṇapati* and *Mahishāsuramardini*. A mutilated figure of the latter is still lying in the *Navaranga*. The *Saptamātrikas* or seven mothers are placed against the south wall of the *Navaranga*. The doorway of the west *Garbhagriha* is beautifully carved. *Gajāsura* *mardana* is carved on the lintel and *Dvārapālakas* are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.

44. The *Sūrya Nārāyaṇa* image is about five feet high and stands on a pedestal one foot high. The *prabhāvali* behind the image has small images representing the first twelve of the twenty four forms of *Vishṇu*. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.

45. *Brahmasamudra* is a small village at a distance of about 10 miles from Kadur on the Kadur-Chikmagalur Road. One big inscription stone (Kadur Taluk 51) which stands in front of the *Iśvara* temple in the village has got the following explanation for the name of the village.

*"vipravargada Védadhvanighôshav Iśabhavanam bhairam dvijar ratnam ādudarim Brahmasamudravemba pesarāytu"*

The village is called *Brahmasamudra*; for the sound of the Vedic recitation is the noise of the ocean, the temple of *Śiva* is its ship and the *Brāhmins* are its gems.

It is also called *Lakshmi Nārāyaṇapura* in some inscriptions.

46. There are two temples in the village, one *Śiva* temple and the other *Vishṇu* temple. From the same inscription referred to above it is seen that the God *Iśvara* in the temple is called *Nākanāthēśvara* and was set up by one *Nāka*, *Sarvādhikāri* and Chief Minister of King *Nārasimha* in the year A.D. 1169. According to another inscription (Kadur Taluk 66) the *Vishṇu* temple was constructed three years later by *Āchi Rāja*, another *Sarvādhikāri* under the same king.

47. The *Nākanāthēśvara* temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine *Dvārapālakas* are the only relics now remaining of the original structure. A metallic figure of *Pārvati* is also placed inside the temple. A *Lingāyet* is said to be the *archak* here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one *Maraḷu Siddiah* of the village and that he is not giving them for use in the temple.

48. The *Vishṇu* temple in the village dedicated to *Nārāyaṇa* is the better preserved of the two and is called *Lakshmi Nārāyaṇa* temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.

49. The most beautiful piece of carving is that on the lintel of the *Sukhanāsi* doorway, which contains an image of *Lakshmi Nārāyaṇa* attended by angels, demigods and musicians. Big *makaras* with *Varuṇa* on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of *Tāṇḍavēśvara* friezes met with in the *Hoysālēśvara* temple at *Haḷebid*.

50. The image inside the *Garbhagriha* is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image holds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by *Śrīdēvi* and *Bhūdēvi* and *Chouri*-bearers by their side. *Garuḍa* is carved on the pedestal.

The following images are found in the *Navaranga*; *Vēṇugōpāla*, *Yōga Nārasimha*, *Gaṇapati* and *Saptamātrikas*. All of them are very good examples of *Hoysala* art.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.





KESAVA TEMPLE AT HONNAVARA, SIDE VIEW.



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.







52. Sômapura in the Tarikere Taluk was visited next. This is a village in the midst of a forest on the bank of the Bhadrâ about eight miles to the west of Tarikere. Rangênahalli on the Tarikere-Koppa

**Somapura.**

Tramway is the nearest Station, from where the temple is about three miles. In an inscription which is near the temple, this place is called Halasûr (Tarikere Taluk 3). This seems to be a place of great sanctity and attracts thousands of people during the time of the car festival annually held on the first day in the bright fortnight of Pushya.

53. The temple is dedicated to Sômêśvara and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The *Navaranga* has an entrance on the North wall and has a Porch on that side. Another doorway on the West side opens into the *Mukhamantapa*. The pillars in the *Navaranga* are elegantly carved. The pillars of the *Mukhamantapa*, however, show a transitional stage between the Dravidian and Hoysala styles; The combination of these two styles is very pleasing here. The *Sukhanâsi* doorway has got perforated screens. On either side of it two rude niches are constructed in brick and mud. In one of these an image of Ganapati is placed and in the other an image of Subrahmanya is kept. A small room is formed in the *Mukhamantapa* by mud walls in which figures of Kâlabbhairava and Virabhadra are enshrined.

54. The pedestal on which the Virabhadra stands does not belong to it, as can be seen by the seven horses and a charioteer carved on it.

55. The shrine of the goddess is very simple and is stated to be a recent addition. It is still incomplete. The tower of the temple is of brick and mortar after the Dodgad-davalli style.

56. A new inscription on a pillar to the right of the *Sukhanâsi* doorway was discovered. This is dated 1253 A.D. and records the gift of a *Gadyâna* to the god Sômêśvara. The name of the donor is not visible.

57. The most interesting feature in the temple is the Sômêśvara Linga in the *Garbhagriha*. Unlike all other Lingas this one has an elliptic hole in it about 2"×3" through which a seated figure with three heads and four hands can be distinctly seen. This image is stated in the *Sthalapurâna* to represent the Trimurtis; Brahma, Vishnu, and Siva. A tiny bull is seen sitting near the foot of the image.

58. While making a search for inscriptions in Belur Taluk a visit was paid to the Kêśava temple at Belur. Information was received of the existence of a metallic image of the celebrated Vishnuvardhana of the Hoysala dynasty (A.D. 1111-1141) under the safe custody of the Archaks who for some reason or other were unwilling to bring the image to the public eye. Archak Muttu Bhatta was liberal-minded enough to show the party the image. The services of Mr. Srinivasa Joyis, a local photographer were secured and a photo was taken of the image. The image is about a foot and a half in height standing on a pedestal. The hair is wound into a knot behind the head (Not visible in the photo). This is a Vaishnavite custom. It is not however positively known whether Vishnuvardhana kept his hair in such a style. The figure is highly adorned with earrings, necklaces and ornaments. A sheathed sword is suspended from the girdle on the left side and a dagger on the right side. On the image, discus, conch and certain lines and circles are drawn on the palm of the hand, fingers and legs indicating great fortune. These are not visible in the photo. See illustration in plate No. XII.

**Vishnuvardhana  
Image at Belur.**

(ii) PRESERVATION OF MONUMENTS.

59. The chief event of the year is the passing of the Ancient Monuments Preservation Act which received the assent of His Highness the Maharaja on the 9th July 1925. This Act has been in force in British India for the past twenty years and its introduction into the State was repeatedly urged by the department year after year. Definite proposals for the working of the Act have been submitted to Government for orders.

60. Inspection Reports from the Revenue Sub-Division Officers in respect of the following monuments were received during the year.

Cenotaph at Bangalore.

Narasimhasvâmi Temple at Sibi.

Kirti Nârâyaṇa temple at Heragu.



Bûchêśvara temple at Koravangala.  
 Śiva temple at Hire Nallur.  
 Sômêśvara temple at Sômapur.  
 Lakshmi Narasimha temple at Bhadravati.  
 Fort walls of Honnâli, Channagiri and Kavalêdurga.

It is hoped that, in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

	Rs.
Maddagiri Fort wall .. .. .	55
Mallêśvara temple at Midigesi .. .. .	100
Venkataramanasvami temple at Midigesi .. .. .	95
Channigarâya temple at Aralaguppe .. .. .	80
Gangâdharêśvara temple at Turuvêkere .. .. .	70
Lakshmi Narasimha temple at Vighnasante .. .. .	750
Kêśava temple at Hâranhalli .. .. .	600
Tippu Sultan's Tomb or Gumbaz at Seringapatam .. .. .	663
Lakshmikântasvâmi temple at Dêvanûr .. .. .	510
Jumma Masjid at Sira .. .. .	538
Mallik Rihan Darga at Sira .. .. .	360
Jain Basti at Heggere .. .. .	723
Ardharâmêśvara temple at Kelsi .. .. .	} 125
Tablet on the site of Sivappa Naik's Fort at Nagar .. .. .	
Îśvara temple at Arsikere .. .. .	95

62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

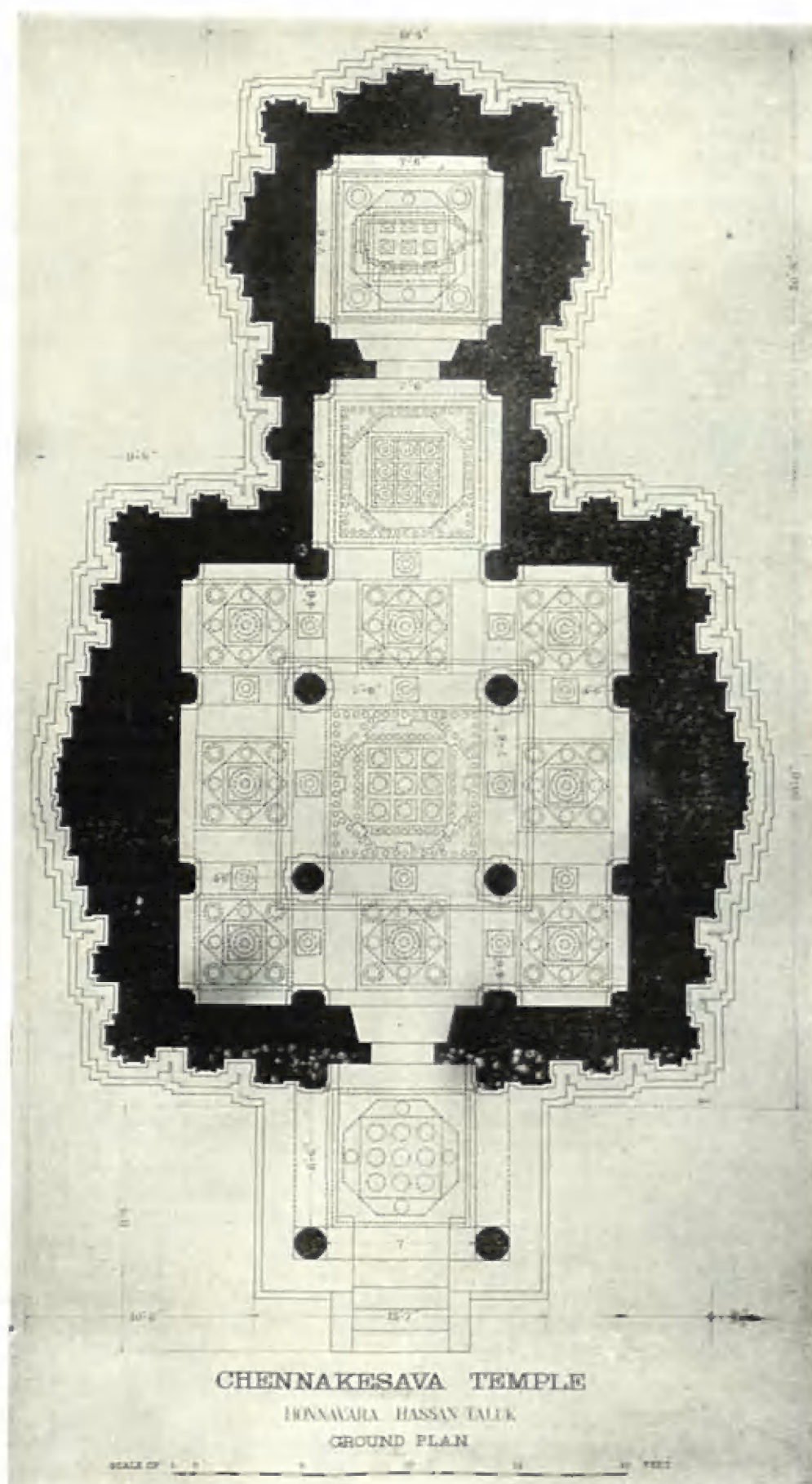
63. An estimate for Rs. 1,830 for the repairs of the Tripurântakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Hariharêśvara temple at Harihar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The *Mukhamantapa* and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jatinga Râmêśvara Temple and the other on the Brahmagiri Hill, in the Molakâlmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jatinga Râmêśvara Temple, the *archak* of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jaina and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present *archak* after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Ganapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission sought for was accorded.











67. The Amildar, Channapatna taluk, wanted some definite information about the life and achievements of Syed Ibrâhim whose tomb is found in the Channapatna town. Syed Ibrâhim was a commandant under Tipu Sultan in charge of the English prisoners at Bangalore in the years 1784-1785. As he was very kind to the prisoners and did much to ameliorate their condition while in captivity, a mausoleum was erected over his tomb by Lord Clive with a view to perpetuate his memory. This information was furnished to the Amildar.

68. During the tour of His Highness the Maharaja in the Bâgepalli taluk of the Kolar district during the year under report, the villagers of Devaragudipalli prayed for the construction of a tower over the Mahâdvâra of the Śrī Venkaṭaramaṣvâmi temple situated in their village. The Deputy Commissioner wrote to this department for expert opinion as to whether the suggestion of the devotees was feasible or not. The place was visited in October 1925 and the existing structure carefully examined.

69. Dēvaragudipalli is about two miles to the east of Bâgepalli. It is a small village containing only a few houses. The temple is dedicated to Venkaṭaramaṣvâmi and is stated to attract thousands of people during the festival which annually takes place in the month of Vaiśākha. The temple covers an extensive ground. The temple proper consists of a *Garbhagriha*, *Sukhanâsi* and *Navaranga* and is situated in the midst of a cloistered courtyard measuring about 180'×140'. In front of this temple and at a distance of about fifteen feet an open *mantapa* 42'×32' is situated.

70. Figures are carved here and there on the outer walls of the temple. The following are the most important ones in order: Beginning from the left side of the *Navaranga* doorway; Râma and Lakshmaṇa; Vēṇugôpâla; Varâha with Lakshmi on his lap; Trivikrama; A figure with a beard, long coat, and *Kammarband*, holding an umbrella and carrying a bundle on the shoulder; a King seated on the dais with a female attendant; Kâlingamardana; Ānjanēya; Nârasimha; Garuḍa; Ranganâtha; Nârasimha slaying Hiranyakasipu; Lakshmi Nârasimha; Sarasvati; A Vishṇu figure with discus and conch in the back hands, the front right hand being in the *Abhaya* pose and the front left resting on the knee; two fighting monkeys; Lakshmi Nârâyaṇa and a warrior with a dagger.

71. The entrance *mantapa* which is on the east face of the court-yard measures 33'—10"×23'—4", and consists of a passage 10'—6" wide in the centre and pials 3'—10" high on either side. The cross wall of the courtyard runs across the structure dividing it at a third of its depth and is joined by the end walls built on the pials. The pillars supporting the roof on the pials are each 1½ foot square. The height of the *mantapa* is 15'—10" from the ground floor to the top of the terrace. The structure as it now stands seems to have been originally constructed as a *mantapa* pure and simple. The arrangement of the pillars and the walls and the comparative thinness of the latter go to prove that there was no intention on the part of the builder to add a tower over it. The foundation consequently cannot sustain any additional load. If a tower has to be built the existing superstructure should be demolished and rebuilt with strong foundations and solid masonry wall. This fact was reported to the Deputy Commissioner.

72. The question of repairs to the Varadarâjasvâmi temple at Hebbûr, Tumkur taluk, having come up for consideration, the Deputy Commissioner referred the matter to this department for opinion. The temple was visited in January 1926. It is a small structure in the early Vijayanagar style consisting of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* with a Verandah all round. There are two rooms on either side of the *Sukhanâsi*. The left room which is empty opens into the *Sukhanâsi* and was perhaps used for keeping temple articles. The right room opens into the *Navaranga* and has the figure of the goddess.

73. The image of Varadarâja is about two feet high and stands on a pedestal about two feet high. The figure holds conch and discus in the back hands while in the front left hand there is a mace. The front right hand is in the *Abhaya* pose. The Goddess is sitting holding lotuses in the back hands, the front hands being in the *Abhaya* and *Varada* poses.

74. The temple is fit to be included as a II class monument, but is too far decayed to merit any heavy expenditure. The Deputy Commissioner was informed of this.

75. As directed in Government order No. E. 1256—Edn. 57-24-32, dated the 27th September 1925, the historic monuments situated at Nagar in the Shimoga district



were visited. These consist of the ruins of the celebrated Sivappa Naik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Naik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring  $84 \times 36$  yards divided into four portions:—(1) a hall measuring about  $15 \times 36$  yards opening into (2) a *Totti*  $30 \times 20$  yards with covered platforms on all the four sides, of which the eastern and the western measure  $11 \times 36$  yards each and the northern and the southern platforms  $8 \times 30$  yards each. The *Totti* is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called *Dididibagalu* to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1)  $6 \times 17$  yards (2)  $5 \times 17$  yards and (3)  $25 \times 17$  yards all opening into the Verandah measuring  $10 \times 36$  yards in front of the building. The open space in front of the Verandah measures  $11 \times 36$  yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures  $3\frac{1}{2}$  feet and that extending east to west  $2\frac{1}{2}$  feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

77. After the conquest of Virammaji, the last lady member of the Naik dynasty by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north-east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttachy Ammah, "the beloved wife of E. Manual, 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring  $20 \times 20$  feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government:—

With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

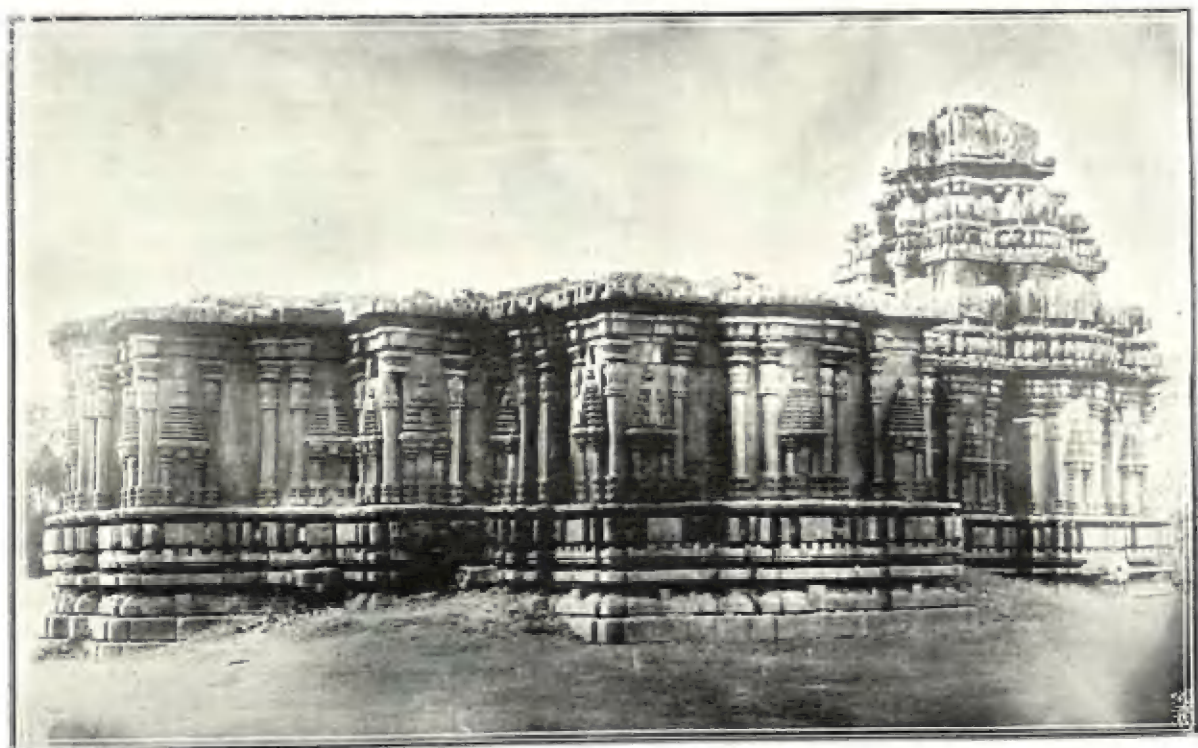
As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Naik and his successors, 1645-1763."

80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.





SOMESVARA TEMPLE AT KABALI, FRONT VIEW.



SOMESVARA TEMPLE AT KABALI, BACK VIEW.







## (iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) *A Greek farce with Old Kannaḍa passages.*

## 2nd Century A. D.

81. So far back as 1899, excavations were carried out at the instance of Biblical Archaeological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholars edited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.

82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.

83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of, the ship, brought thither to take away Charition; (6) F, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".

74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition "will you then to the river Psolichus" To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mīṇa) the women followers seem to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river)" As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ārmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words *brathis*, *brathi*, and *bradis* which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of *bere+athisu* (= *bêre+âdisu*), *bere+athi*—(*bêre+âḍi*), and *bere+adis*—(*bêre+âdisu*). Of these the first and the last words are the same and mean "cause each to play separately". The second means "play separately". The play referred to here is no other than dice-play. The word *paktei* used in Line 62 seems to be a contracted form of *Pagaḍe*, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultsch to the word "bradi" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultsch took the word "bradis" to be a contracted form of the Kannaḍa words "bêre âdisu" meaning "cause them to play separately".

Again "pomensi" is a modification of "ponnenisi" which means in Kannaḍa "having counted the gold". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms



are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, *mīṇa* (bath), *mindai* (bathed) and *pagade* (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a language can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Somadeva's "Abhilashitārtha Chintāmani" copied by a Marata scribe in the Devanāgarī script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows :—

"Kaustubha ruchiyantim nrikaradolukeh  
nugilapone rayavidyuch chhaviya  
vivan nire palarnjipa suragusu pari  
vrinda hemagige Vishnurvadida charami."

The correct form of this passage is as follows :—

"Kaustubharuchiyum tannayurasthala  
dolkaramadulke mugilolnere vidyuchchhaviyantire  
ranjipanachyuta nemagige Vishnu bēdida varamam."

Here (1) *ruchian* is written for *ruchiyum*.

(2) *timnrikaradolukeh* for *tannayurasthaladolkaramadulke*.

(3) *nugilaponeraya* for *mugilolnere*.

(4) *chhavivavivan nire* for *chhaviyantire*.

(5) *palarnjipa* for *ranjipa*.

(6) *hemagige* for *nemagige*.

(7) *rvadida* for *bēdida*.

(8) *charami* for *varamam*.

The meaning of the passage is this :—

The infallible Vishnu, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon prayed for.

Looking at the corrupt form of the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

86. The main points on which the play is based are (1) the payment of *terage* or *teramāna*, ransom for the release of the Greek lady ; (2) the play of *Paktei* or *pagade* to determine the shares due to each of the Indian chiefs and (3) *pāna*, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other interpretations in keeping with the main points may be possible.

87. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (*Terage* or *Teramāna*, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement made by the Greeks for a feast with plenty of wine (*habede*—*habbade*—*habbada ede*, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproduced with a tentative rendering of old Kannada in modern Kannada and its probable interpretation :—

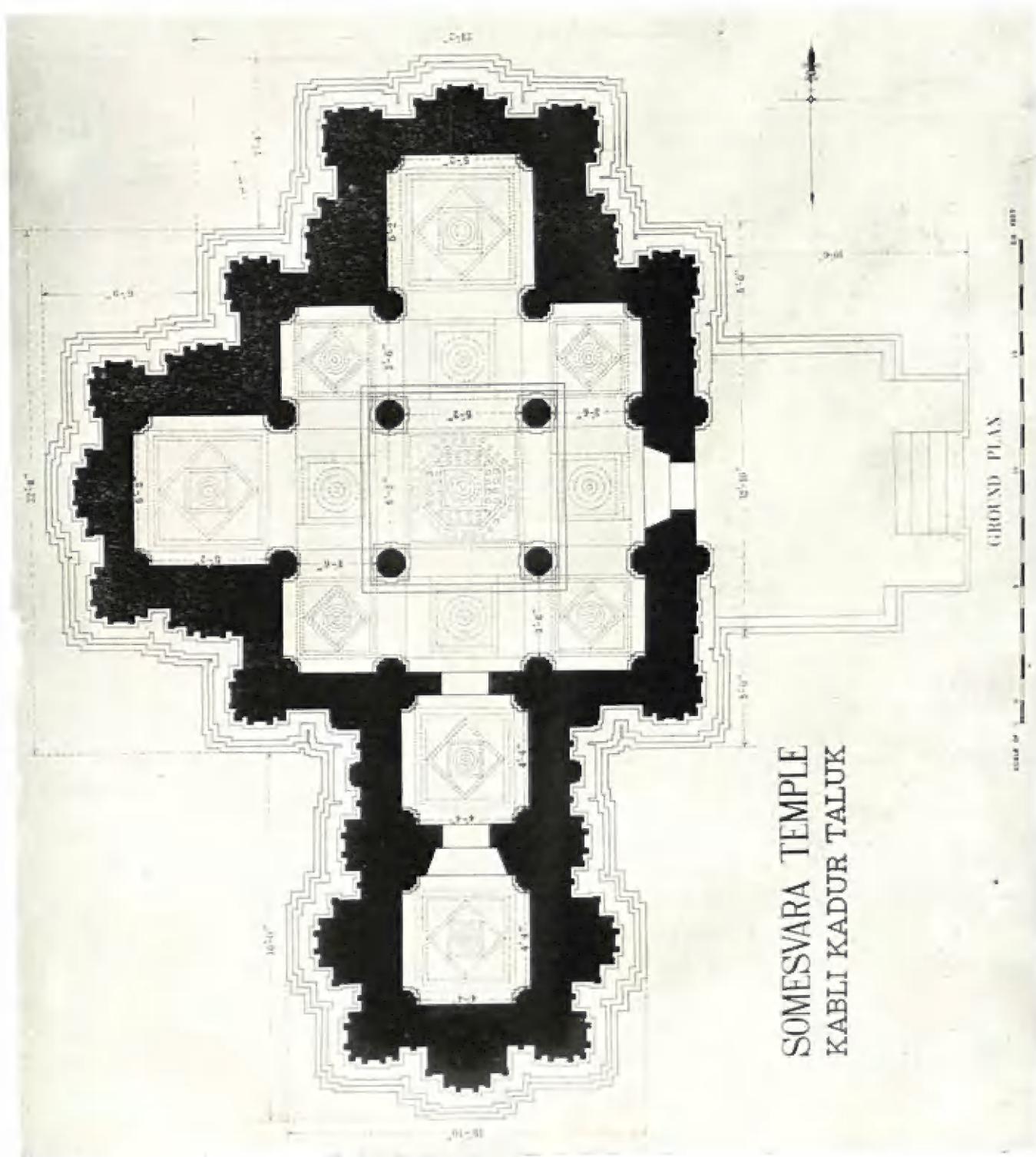
F. Lady Charition, rejoice with me at my escape !

A. Great are the gods.

B. What gods, fool (?) (1)

(1) Observe the insulting word used by the buffoon : What gods, Hindu or Greek ?











- A. Cease, fellow.  
 F. Wait for me here and I will go and bring the ship to anchor.  
 A. Go ; for see, here come their women from the chase.  
 B. Oh ! What huge bows they have !
- A woman. Kraunou<sup>(2)</sup>  
 Another. Lalle<sup>(3)</sup>  
 Another. Laitaliana Lalle<sup>(4)</sup>  
 Another. Kotakos anab. iosara<sup>(5)</sup>
- B. Hail !  
 All. Laspattia<sup>(6)</sup>  
 B. Ah ! Lady, help !  
 A. Alemaka<sup>(7)</sup>  
 All. Alenaka<sup>(8)</sup>  
 B. By Athena, there is no (harm) from us.  
 A. Wretch, they took you for an enemy and nearly shot you.  
 B. I am always in misfortune. Will you then.....to the river  
 Psolichus<sup>(9)</sup>?
- A. As you like. (Drums).  
 All. Minei<sup>(10)</sup>  
 F. Lady Charition, I see the wind is rising, so that we may cross the Indian  
 Ocean and escape. So enter and fetch your property, and if you  
 can, carry off one of the offerings to the Goddess.  
 A. Prudence, fellow ! Those in need of salvation must not accompany  
 their petitions to the gods with sacrilege. For how will the gods  
 listen to men, who try to win mercy with wickedness ?  
 B. Don't you touch ; I will fetch it.  
 F. Fetch your own things then.  
 A. I do not need them either, but only to see my father's face.  
 F. Enter then ; and do you serve them.....and give them their  
 wine strong, for here they come.  
 B. I think they are the daughters of swine : these too I will get rid of  
 (Drums.....).
- All. Ai arminthi (Drums)<sup>(11)</sup>  
 B. They also have run away to the Psolichus.  
 C. Yes ; but let us get ready, if we are to escape.  
 B. Lady Charition, get ready, if you can take under your arm one of the  
 offerings to the goddess.  
 A. Hush ! Those in need of salvation must not accompany their petitions  
 to the gods with sacrilege. For how will they listen to the prayers  
 of those who are about to gain mercy by wickedness ? The property  
 of the goddess must remain sacred.  
 B. Don't you touch ; I will carry it.  
 A. Don't be silly, but if they come serve them the wine neat.  
 B. But if they will not drink it so ?  
 C. Fool, in these regions wine is not for sale. Consequently if they get  
 hold of this kind of thing, they will drink it neat against their will (?)  
 B. I'll serve them lees and all.  
 C. Here they come having bathed with.....(Drums).
- King. Brathis<sup>(12)</sup>  
 All. Brathis.

(2) Karevano? Does he call?

(3) Lalle. (He is) coaxing.

(4) Leennuta, le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing a woman.

(5) Kojagûsina bayva sara, an insulting word of the buffoon to the maiden (Kojagûsu, evidently the Greek lady.)

(6) Lësu bajia, well, beat him.

(7) & (8) Allemmakka, not, my sister. She says " It is not an insulting sound, my sister ".

(9) Start, then.

(10) Mîna? for bath?

(11) Ai âr mindai,--who has bathed (among you), meaning that those who have not bathed may follow her to the river.

(12) Bêre âthisu = bêre âjisu, cause them to play at dice, each separately. The casting of a die is to ascertain whether the player should have his share of feast or gold or not.



- B. What do they say ?  
 C. Let us draw lots for the shares, he says.  
 B. Yes, let us.  
 King. Stoukepairomellokoroke<sup>(13)</sup>  
 B. Back, accursed wretch !<sup>(14)</sup>  
 King. Brathie (Drums)<sup>(15)</sup> Bere konzei d'amun petrekio<sup>(16)</sup>  
 paktei kortames here ialer o de pomenzi petrekio<sup>(17)</sup>  
 damut kinze paxei zebes lolo bia bradis kottos<sup>(18)</sup>  
 All. Kottos.  
 B. May you be kicked by ' Kottos.'  
 King. Zopit (Drums)<sup>(19)</sup>  
 B. What do they say ?  
 C. Give them a drink, quick.  
 B. Are you afraid to speak then ? Hail, thou whose days prosper !  
 (Drums).  
 King. Zeisoukormosedede (Drums)<sup>(20)</sup>  
 B. Ah ! Not if I know it.  
 C. It is watery ; put in some wine (Much drumming)  
 G. Skalmakata bapteiragoumi <sup>(21)</sup> <sup>(22)</sup>  
 H. Tougoummi <sup>(23)</sup> nekelekethro<sup>(24)</sup>  
 G. Eitou belle trachoupteragoumi<sup>(25)</sup>  
 B. Ah ! None of your disgusting ways ! Stop !  
 (Drums) Ah ! What are you doing ?  
 H. Trachountermána<sup>(26)</sup>  
 G. Boullitikaloumbai<sup>(27)</sup> platagoulđa bi.....<sup>(28)</sup>  
 B. Apuleukasar (drums)<sup>(29)</sup>  
 King. Chorbonorbothorba<sup>(30)</sup>  
 toumionaxiz<sup>(31)</sup> despit platagoulđa bi.....<sup>(32)</sup>

(13) Toyige pâyiro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek—English Lexicon.

(14) The buffoon is provoked at the rush of the party.

(15) Bere, athi, = bère, âji, play separately.

(16) Bère konzu hoida mun bêtirêkeyo ? = why do you cringe, before it is separately poured to you?

(17) Pagađeya kôrutam isu bère ellarâje ponneñisi bêtirêkeyo ? = Though you have been hoping this much through casting the die each after counting the gold at stake, why do you still cringe ?

(18) Tamutake enisi pagađeya ise besadolavia bère âjisu kottu ôsu—Cause each of them to play, each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).

The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.

Pakte=pagađe.

Paske or pakse, pakte, pagađe,

Since ξ-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).

(19) Hô bittu=Oh it fell. The king means that the die fell with odd number, when he cast it.

(20) Hoyisikoļ mōsade, have it poured into your vessel by cheating.

(21) Kal makā tā, bā,=O Son, come and give the wine (Kal).

(22) Opputerake avam i.

For the ransom agreed upon, give them (wine).

(23) Toyige avam i.=Give them (wine) along with the boiled pulse. The plural number here indicates the number of drams.

(24) nī kôjêke ettiro—You ask them why. Raise up (your cups).

(25) Âyito belle trâska opputerake avam i. Is it over ? then the white wine ; give them (wine) for the ransom agreed upon.

Here ξ is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.

(26) Trâskavun teramâna-wine is the ransom.

Trâskavum=drâkshavum.

(27) Bâ ojitu [kal] umbai=Come ; you drink this good wine,

(28) Pâl (=bâl) [tagu]dapai=you get life.

Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoulđa may be a Greek word meaning ' to clap hands.'

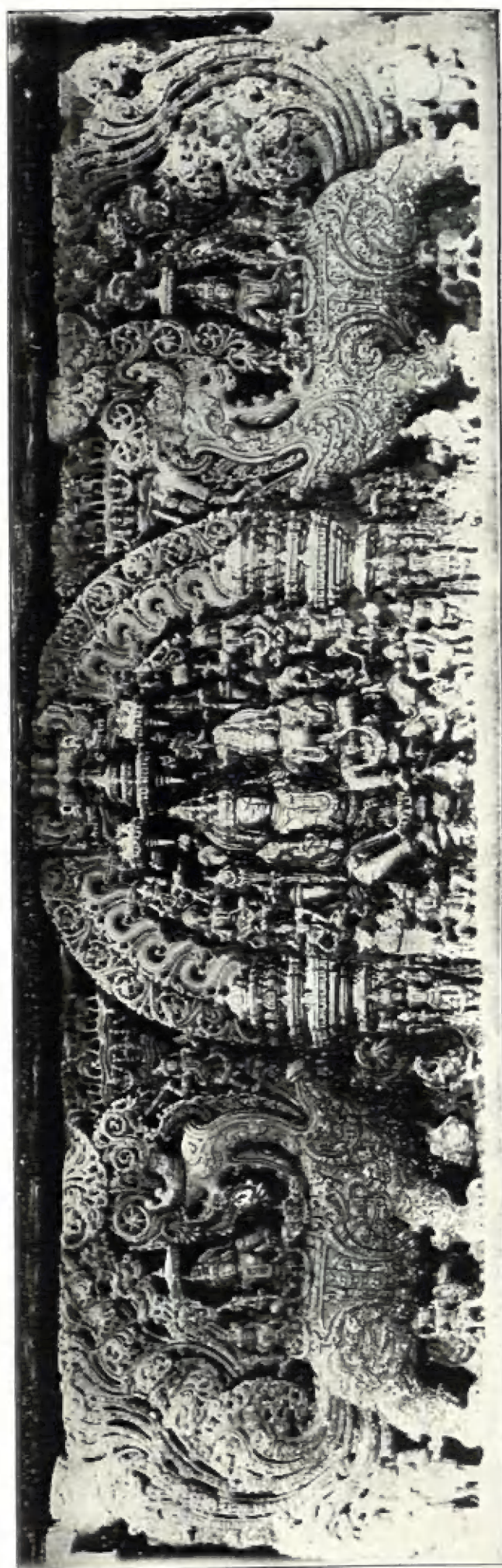
(29) Â puļi kasar=This is the sour sediment of the wine,

(30) Kôruvon orvan dorevon=One who desires will appear,

(31) Tâvamivon=he will give you a place.

(32) Axih dâsa bittu bâl [tagu]dapai=having left the country of Axih (Oxyrhynchus) you will get life.





LAKSHMINARAYANA TEMPLE AT BRAHMAMUDRA, FRIEZE.

*Mysore Archaeological Survey.*







- seo sarachis<sup>(33)</sup> (Drums) oradosatur<sup>(34)</sup>  
 Ouamesare<sup>(35)</sup> sumpsaradara ei ia da.....<sup>(36)</sup>  
 B. Martha marithouma edmainai maitho  
 thamouna martha marithouma (Drums.)<sup>(37)</sup>  
 .....tun<sup>(38)</sup>  
 King. Malpiniak ouroukoukoubi karako.....ra<sup>(39)</sup>  
 All. Aba<sup>(40)</sup>  
 King. Zabede<sup>(41)</sup> za biligidoumba<sup>(42)</sup>  
 All. Aba oun.  
 King. Pan oun bretikateman ouam bre thououeni<sup>(43)</sup>  
 All. Panoumbretikate manouam breton oueni  
 Parakoum bretikate ma noum bret ouou eni<sup>(44)</sup>  
 olusadizaparda piskou piskate ran<sup>(45)</sup> arei man  
 ridaou<sup>(46)</sup> oupatei.....a.<sup>(47)</sup> (Five drummings).  
 King. A boundless barbaric dance I lead, O goddess moon.  
 With wild measure and barbaric step ;  
 Ye Indian chiefs, bring the drum of mystic sound.  
 The frenzied Seric step (Much drumming and beating)  
 All. Orkis.<sup>(48)</sup>  
 B. What do they say again ?  
 C. He says, dance.  
 B. Just like living men. (Drums).  
 C. Throw him down and bind him with the sacred girdles (Much drumming.  
 Finale).  
 B. They are now heavy with drink.  
 C. Good ; Charition, come out here.  
 A. Come, brother, quickly ; is all ready ?  
 C. Yes all : the boat is at anchor close by ;  
 Why do you linger ? Helmsman, I bid you bring the ship alongside  
 here at once.  
 D. Wait till I give him the word.  
 B. Are you talking again, you bungler ?  
 let us leave him outside to kiss the ship's bottom.  
 C. Are you all aboard ?  
 All. Aboard.  
 A. O. unhappy me ! A great trembling seizes my wretched body. Be  
 propitious, lady goddess !  
 Save thy hand-maiden !

(33) Śiva sarakisu—O, Śiva, bestow care on us.

(34) Oldu ose tōr—Kindly show love to us.

(35) Oumesare. This is obscure. There seems to be a village called Sōmēṣvara near Malpi.

(36) Sumpsarada āra aida—Go to the river of the place called Sumpsara or Umpsara. The Greek word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradāru, the river of Sumpsara.

(37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorean friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums.

The following meaning is also suggested by him. Mardam aridevu ; māyada maime ; māyada adan unṇa ; mardam aridevamma.—We learnt a medicine ; this is the power of Māya ; Eat this of Māya ; We learnt medicine. But I doubt it.

(38) Tun, an imitation of the sound of drums.

(39) Malpināik avara avvage karaduko!—O Malpināik, Chief of Malpi ; the rest is obscure. The repetition of ouka, etc., is due to wine.

(40) Aba-abba : a word of exclamation.

(41) Habbēle—Habbada eḷe—the dish of a feast.

(42) Habbēje idan unḇā—Come, eat this for a dish of a feast.

(43) Pānavan bēre ettikkade mānavan bēre ettau avve nī—Without the distribution of drink to us separately, you divide shares of ransom (māna), O madam.

(44) Parakeyam bēre ettikkade mānavam bērettau avve nī.—without setting aside our blessings you divide shares of ransom, O madam.

(45) Olisade irpara tappisako! oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent.

(46) Ār emmannar—Who are there like ourselves ?

(47) Idu oppite.—is this to your satisfaction ?

(48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost similar pronunciation and interpreted it to mean "Dance."



## 89. Glossary of Kannaḍa words occurring in the Greek farce.

NOTE 2.—Kraunou—Karevano: interrogative form of future tense of third Person singular of the root *kare*, to call.

Do 3.—*lalle*—coaxing, caressing, love; cp. *lallevātu*.

Do 4.—*lailianta lalle*—used for *lēnnuta lēnnutā lalle*. Here *lē* is a particle used in addressing females. *ennuta*, imperfect participle of the root *en*, to say.

Do 5.—*kotakos anab iosara* used for *Koḍagūsina bayva sara*. *Koḍagūsina* is a virgin. *bayva*, present participle of the root *bay*—to insult. *sara*—*svara*—voice, sound.

Do 6.—*laspathia* used for *lēsu, baḍiya, lēsu*—well. *baḷia*, imperative singular form of the root *baḍi*, to beat.

Do 7 & 8.—*alemmaka* used for *allemmakka—alla—emma+akka*, no, our sister. *alla+emma*—*allemma*. Here the final vowel *a* in *alla* is dropped in contact with the vowel *e* in *emma*. By the same rule *emma+akka*—*emmakka*.

Do 10.—*minei* used for *mīṇa ay*, is it (for) bath? *mīṇa*, noun form of the root *mī*, to bathe. *ay* or *ai* is an expletive.

Do 11.—*ai arminthi* used for *ay ār minday*; Oh! who has bathed? *ār*—who? *minday*, second person singular indicative form of the past tense of the root *mī*, to bathe.

Do 12 & 15.—*brathis* and *brathie* used for *bēre āḍisu* and *bēre āḍi* respectively; *bēre*—separately; *āḍu*, second person imperative singular of the root *āḍu*, to play. *āḍisu*, second person imperative singular causal form of the root *āḍu*.

Do 13.—*stoukepairi mellokorake* used for *toyige pāyiro mellōgarake*. *toyige*—for boiled pulse; *pāyiro*, second person imperative plural form of the root *pāy*, to rush. *mellōgarake*—for the sauce (dative singular)

Do 16.—*bēre konzei damun petrekio* used for *bēre koṇḍu hoyyada mun bētirēkeyo*. *Koṇḍu*, past participle of the root *koḷ*, to take. *hoyyāda*, negative participle of the root *hoy*, to pour out. *mun*—before.

The same cause that changed *p* into *h* in later Kannaḍa may be presumed to have effected the change of Kan. *p* into *z* in the pronunciation of the Greeks.

Do 17. Kannaḍa form *paḡaḍeya kōrutam īsu bēre ellarāḍe ponnenṇisi bētir ēkeyo*. *paḡaḍeya*, accusative singular of *paḡaḍe*—dice. *Kōrutam*, present participle of the root *kōru*, to desire, hope. *īsu*—this much. *ellar*—all persons. *āḍe*, having played, from the root *āḍu*, to play. *pon*—gold. *enṇisi*—having counted, from the root *enṇi*, to count. *bētir*, past plural of the root *bē* to beg with an humble pitiable voice. *ēkeyo*—*ēke+o*. *ēke*—why. *O*, an expletive.

Do 18.—Kannaḍa form—*tammudake enṇisi paḡaḍeya īse besadolaviya bēre āḍisu kottōs*. *tammudake*—to yours. For the form *tammutu* see "Sabdamanidarpana Sutra 148." *īse*—*īsu+ē*, this much. *besadolaviya*—*besada+olaviya*. *besada*—of the odd number. *olaviya*, accusative singular of *olavi*, love, from the root *ol*, to love. cp *Sabdamanidarpana*, Sutra 209. *kottu*—chop off; *ōsu*—all.

Do 19.—*Zopit* used for *hō biḷdattu*. *hō*, an interjection. *biḷ dattu* past, singular of the root *biḷ*.

Do 20.—*Zeisoukormosedē* used for *hoyisikol*—get poured. *mōsade*—by deceit.

Do 21.—*skalmakataba* used for *kaḷ maga tā. bā kaḷ* accusative singular. *maga*, son, vocative case. *tā, bā*—second Person imperative singulars of the roots *tar*, to bring, *bar*, to come.

Do 22.—Kannaḍa form—*oppūterakavami—oppūterake+avam+i*; *oppūterake* is the compound form of *oppida terake*—to the ransom agreed upon, from the root *oppu*, to agree to; *avam*—them. *i*, second person imperative singular of *i*, to give.

Do 23.—Kannaḍa form *toyḡavamī—toyḡe+avam+i*: *toyḡe*, dative singular of *toy*, boiled pulses, *avam*—them, *i*—give.

Do 24.—Kannaḍa form—*nīnkēḷ ēke ettirō*. *nīn*—you. *kēḷ*—second person imperative singular of the root *kēḷ*, to ask. *ēke*—why, *ettirō*—raise up, second person plural imperative of the root *ettu*, to raise.

Do 25.—Kannaḍa form *āyito beḷdrāksha oppūterake avam i*. *āyito*—is it over. *beḷdrāksha*—white wine. For the rest see Note 22.

Do 26.—Kannaḍa form *drākshavum teramāna*. *drākshavum*, wine also; *teramāna*, payment or ransom from the root *teru*—to pay.

Do 27.—Kannaḍa form *bā oḷḷiṭkaḷumbai—bā+oḷḷitu+ikaḷ+umbai*. *bā*—come. *oḷḷitu*—well (adverb); *ikaḷ*—this wine, *umbai*—You will drink from the root *up*, to eat.

Do 28.—Kannaḍa form *bāḷ taguḷdapai*. *bāḷ*, life, accusative singular. *taguḷdapai*, second person singular present of the root *taguḷ*, to be in contact with, to enter into.

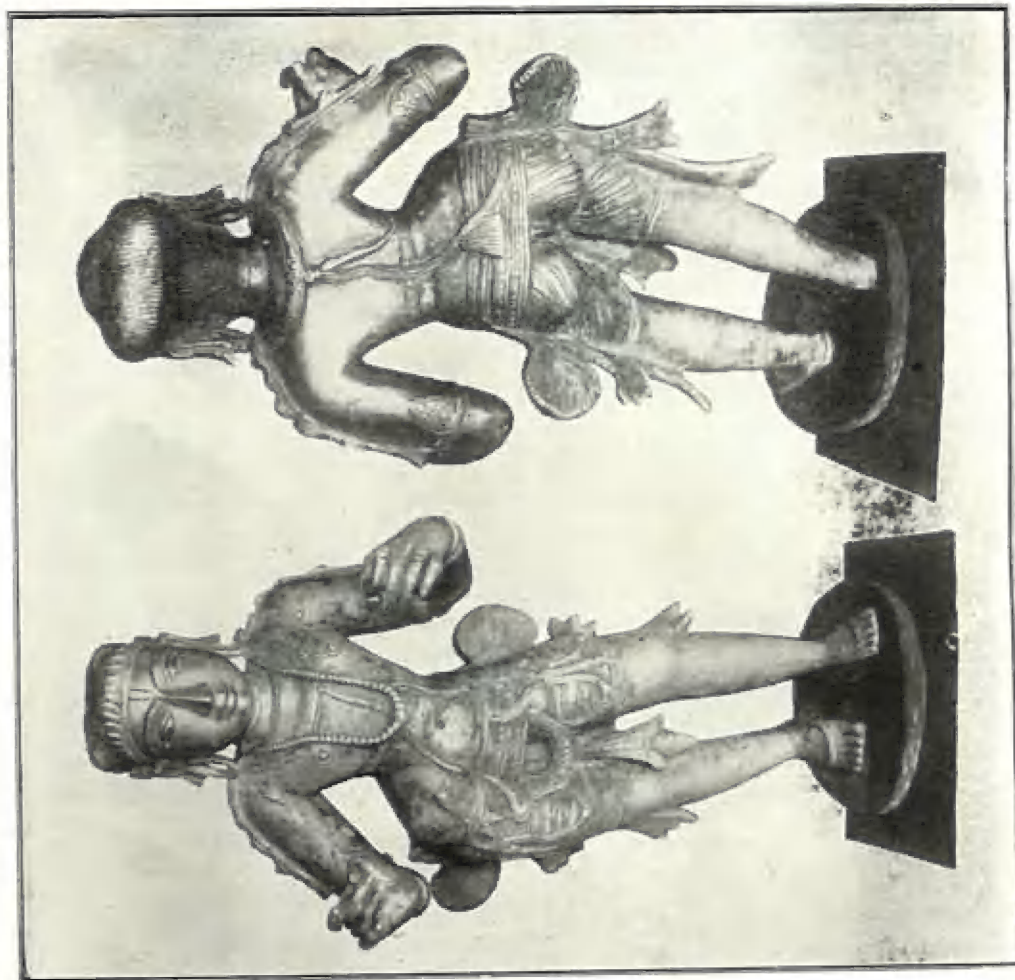
Do 29.—Kannaḍa form *a puḷi kasar : ā*, particle indicating wonder. *puḷi*—sour. *kasar*—sediment.

Do 30.—Kannaḍa form *kōruvon orcan dorevon*. *kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orcan*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.

Do 31.—Kannaḍa form *tāvamivon*; *tāvam*—a place, accusative sing. *ivon*—will give, third person future singular of *i*, to give.

Do 32.—Kannaḍa form. *Āzih dēzabiṭṭu—dēzavam+biṭṭu*, having left the country. *bāḷtaguḷdapai*. See under Note 28.





METALIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUR.



SOMESVARA TEMPLE AT SOMPURA, LINGA.





NOTE 33.—Kannaja form *Śiva sarakisu*. *Śiva*=O, *Śiva sarakisu*=take care of, second person imperative singular of the verb *sarakisu* formed from the noun *saraku*=care cp *sarakugo*.

Do 34.—Kannaja form. *oldosetôr*=*Oldu*+*asetôr*, *oldu*=having loved from the root *ol*, to love *asetôr*=*ase*+*tôr*, show love. *ase*, love is used both as a noun and a verb.

Do 36.—Kannaja form. *Sumpsaradâra eyda*. *Sumpsaradâra*=*Sumpsarada*+*âra*. *Sumpsarada* of Sumpsara, named Sumpsara : *âra* river, accusative singular from the noun *âru*=river Tamil *âru*, river : *eyda*=go to, second person singular imperative form of the root *eydu*, to attain, to go to.

Do 39.—Kannaja form *Malpinâyak avaravege karedukol* *Malpinâyak*, vocative case, *avaravege*=*avara*, their. *avege*=to mother. *karedukol*=catch hold of, send for. second person singular imperative form of the root *kare* to call.

Do 41.—Kannaja form. *habbege*=*habbada*+*ege*. *habbada*=of a feast ; *ege*=a dish.

Do 42.—Kannaja form. *habbegegiduṇbâ*=*habbege*+*iduṇ*+*bâ*, × *habbege*=*habbada*+*ege* ; for the dish of a feast. *iduṇ-ida*+*uṇ-ida*=this accusative singular *uṇ*=eat, imperative singular second person. *bâ*=come, imperative singular, second person.

Do 43.—Kannaja form. *pânavam bêrettikkade mânavam bêrettavve ni* (n). *pânavam*=drink, accusative singular. *bêrettikkade*=*bêre*+*ettikkade*, *bêre*=separately, apart. *ettikkade* not having distributed, from the verb *ettikku*=*ettu*+*ikku*, to set apart ; to give ; *mânavam*=ransom cp *teramâna*, accusative singular ; *bêrettavve*, *bêrettu*, set apart, second person singular, imperative of the root *bêrrettu*=*bêre*+*ettu*. *avve*, vocative case—O, madam : *nî*=*nin*=you (singular).

Do 44.—Kannaja form.—*parakeyam bêrettikkade mânavam berettavve nî* (n). *parakeyam*=blessings ; acc. singular of *parake*. For the rest vide note above.

Do 45.—Kannaja form. *olisade*+*irpara*+*tappisikol*+*oppisi*+*ikkute*+*emman*.

*olisade*=without loving, negative participle root of *ol*, to love. *irpara*, objective plural meaning those who are. *tappisikol*, escape, second person singular, imperative of root *tappisikol*, to escape.

*oppisi*=having persuaded us, from the root *oppiau*, to persuade. *ikkute*=having left behind. *emman*=us, pronoun. First person plural, objective case.

Do 46.—*areimannr-âr+emmannar*. *âr*=who, *emmannar*=that are like us.

Do 47.—Kannaja form. *idu+oppite*. *idu*=this. *oppite*=is it satisfactory ?—from the root *oppu*=to satisfy.

Do 48.—*orkis*=*oragisu*=to make one lean upon, to support. second person singular, imperative form of the root *oragisu*.

## 90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' 'le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to kodagûsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Châremma.' (Line 16, col i). This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoot him saying "well, strike him". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (*mîna*) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by casting the



dice (Pakte—pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without casting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Kottos. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit—bildattu—fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give them wine without caring to interpret the king's speech. And the buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming "Hail thou whose days prosper".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word *môsa* says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avam i and trākavun teramāna).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H. goes on saying that wine is the ransom. But G. however diverts the attention of the king by telling him to drink wine and prosper (bāl tagulḍapai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpināik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the Farce as follows.—

*Two points are clear.*—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

Of the Greeks the four most prominent characters are the lady, (A), her brother (C), the buffoon (B) and the captain of the ship (D). The lady and her brother know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.





1. GATE WAY OF THE HILL FORT OF SIVAPPA NAIK 2. DARBAR HALL OF SIVAPPA NAIK.  
3. WATCH TOWER ON THE HILL FORT. 4, 5, 6, 7 AND 8. THE SEVEN PONDS OR  
DEVAGANGA NEAR NAGAR, SHIMOGA. 9. POND AT MAHANTU MATT. 10. STONE  
ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTA-  
PUR, SHIMOGA DISTRICT.







The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have already returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of women arrive from the hunt; they are also sent away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine neat and strong. "(Do you serve them ?)"—addressed to the buffoon.

It should be noted that from this point onward, i.e., all through the feasting and drinking the lady keeps herself aloof in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, "(they come, serve them the wine neat)".

Now appear the king and the Indian chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Ai arminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bêre âdisu" meaning cause each to play separately, i.e., "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'pornenisi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteraumi' and 'termāna' in 'trachountermana' both terage and teramāna in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treat the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a drink quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus:—

G. Skalmakatabaptiragoumi: ("O son, come and give the wine," this is addressed to the buffoon).

H. Tougoummi: give (wine) as an addition for the sauce.

G. Eitobelle trachoupteraumi: (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom): "don't you see wine is a ransom?"

(Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zābede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'mellogarake'. The phrase 'Zopit' may be taken for 'hō bittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Saltore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon," would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian



language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Indian king addressing tribal chiefs under him. This is further confirmed by the fact that the buffoon immediately asks what do they all say again? (Here they must include the 'king and 'ad') and the lady's brother who could follow Kannada replies. —'He says darce' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple—good Charition, come out here.

And the lady is anxious to go aboard. "Come, brother, quickly." "is all ready"? And the brother answers. "Yes, all." "The boat is at anchor close by." There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hard-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's—capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraunou' it is to be noticed that in first draft in Col. 1 :—

We have the Captain saying—rejoice with me, etc.,  
the brother—"lalei ba.....referring to talking or prattling  
perhaps of the buffoon,  
ther z (an Indian)—leanda,  
then—a line omitted, perhaps something said by the buffoon, pointing to,  
'autas' 'these women'.

This must have been an insulting gesture (the buffoon calls the women later on, 'daughters of swine').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Charition, meaning—"Not so, he is our man."

This first draft was replaced by the more elaborate passage in the text as we have it.

Now in this text—we have first the buffoon saying 'What huge bows they have?'

Here he must have pointed to the women (antas' as in the first draft) with some gesture.

One woman noticing this says—Kraunou, Does he call?

Another woman—Lalle-he caresses. (i.e., she mistakes it for a caressing gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskritic like Pānam (if it means drink).

Another woman—Laitalianta lalle- (i.e., he caresses, by saying 'le', 'le').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'lalei's or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captain (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.)



And the Indian women mistook it for an insulting gesture, and for 'le, le' addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoon addresses the woman chaireite, hail.

And the women make as if to shoot or beat him ("laspattia").

Then the buffoon cries out to the lady for help.

And the lady says—alemakā, or alemmakā (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) *The Svayambhu Purana and Fahien.*

92. The Svayambhupurāṇa is a Sthalapurāṇa in Sanskrit devoted to the description of the spread of Buddhism mixed with Śaivism in Nepāl. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat 919 (= A. D. 1798) for the peace of his departed daughter in heaven.

93. The Purāṇa contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśoka, the story of the Buddha's journey to Dharmadhātu, Kālihrada, and other places, rivers and lakes in Nepāl. In the second chapter the appearance of the Svayambhulinga-chaitya-bhaṭṭāraka on the top of the Gōśringa-parvata and the merits realised from the worship of that linga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepāl with a view to worship the Svayambhu-linga not only during the reign of Parvatarāja and his preceptor Viśvabhū, but also at the time of Manjuśrī, a famous Buddhist teacher, and of King Dharmarāja. The fourth chapter narrates the story of Krakuchbanda and his pilgrimage with his disciples through various sacred places in Nepāl and also the arrival at Nepāl of a China King called Dharmakara at the time of Manjudēva known also as Manjuśrī. Dharmakara is also stated to have established himself as the King of Nepāl and to have been anointed by Manjudēva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepāl. In the sixth chapter a Chinese traveller called Prāhūṇaka and also Alpaprāhūṇaka or Young Prāhūṇaka, named also as Dharmaśrī, is said to have arrived at Nepāl and resided with Manjudēva or Manjuśrī, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepāl with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudēva when the latter was ploughing his field with a plough drawn by a lion and a tiger. When asked by the traveller where the Manjuśrī mountain with its god called also Manjuśrī was situated, the plougher is said to have replied that it was a part of the Himālayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudēva, the plougher in company with his two wives called Varadā and Mōkshadā is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. So sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrī are said to have regarded him as dead and said so to their husband. Manjudēva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepāl and whether the name of Manjudēva or Manjuśrī was known even in his remote native place the traveller replied that he came from China and that Manjudēva was not heard of in China but that he came to know of him as a distinguished scholar from the Sangha of Buddhist monks in the Vikrama Vihāra in Benares. His object in coming to Nepāl was to learn the Nāmasaṅgīta or the Buddhist songs in praise of the Buddha and the meaning of the Dvādaśākshara Mantra. He also wanted to collect books on the six śāstras, grammar, poetry, dictionaries, the Prajñāpāramita, the Mahāyāna Sūtra, the Avadāna, and the Purāṇas. When talking with the Pandits assembled in the Vikrama Vihāra in Benares, he was told that after Krakuchbanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrī of Nepāl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepāl and requested Manjudēva to teach him the meaning. Manjuśrī taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjuśrī also went to Benares and saw the



traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachandadēva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Śaktidēva, his son and turned out a Buddhist Bhikshu under the name Śāntikara and Vajrāchārya in Nepāl.

94. In the eighth chapter we are told how Guṇakāmadēva, King of Nepāl, followed the advice of Śāntikara or Vajrāchārya and relieved the miseries of his people from a severe seven years' famine and how Narēndradēva his son, followed the instructions of Vajrāchārya and ruled over Nepāl for the good of his subjects. The advice given by Vajrāchārya is set forth in the following Verses (PP. 440-441);—

na hi drumāḥ svabhōgārtham phalanti pṛthivītale !  
yō nyaduhkhāni vijnāya sīdhu bāhyaiḥ prabōdhayēt  
sa ēva munisatvastho yataḥ parahitē rataḥ !  
anyaduhkhēna yō duhkḥī yō nyaharshēna harshitah !  
sa ēva jagatām īśō naranūpadharō munih !

"Never do the trees on earth bear fruit for their own enjoyment. Whoever, coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form."

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. "Buddhō bhavēyam jagatō hitāya."<sup>(1)</sup>

"The awakened one will I be for the good of the world."

96. From Fahien's accounts of his own travels it is learnt that Manjuśrī was a celebrated Brahman teacher in the Mahāyāna Vihāra at Pāṭalipura<sup>(2)</sup>. But in the Purāṇa he is said to have been the resident of Nepāl and to have been visited by Fahien in Nepāl. If the Purāṇa can be trusted, it may be presumed that Manjuśrī was well known to and was frequently visiting the Mahāyāna Vihāra at Pāṭaliputra. As the traveller is made to say in the Purāṇa that he heard of Manjuśrī even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahūṇaka in this Purāṇa can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Guṇakāmadēva and Narēndradēva, his sons, mentioned in the Purāṇa are counted among the later descendants of the Śūrya Vamśi dynasty in Nepalese Chronicles, Dharmarāja who is described in the Purāṇa as having ruled over Nepāl prior to Guṇakāmadēva was an earlier King of the same dynasty and identical with Dharmadēva, father of Mānadēva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Mānadēva is Samvat 386, Jyēsthā Suktā 1 with the constellation, Rōhīṇī.

97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Saka Era. Nor can it be regarded as the Gupta Vallabhi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Mānadēva, son of Dharmadēva, would be Samvat 386—200+386—A. D. 586. From this, it follows that Dharmadēva, father of Mānadēva must necessarily have lived in the latter part of the six century A. D. It is known from Bendali's inscription from Nepāl (I. A. XIV, P. 97) that Śivadēva I, the father of the great-grand-father of Dharmadēva, was ruling over Nepāl in Samvat 318—A. D. 518 with Amśuvarman as his Sāmanta or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepāl for twenty or thirty years prior to A. D. 518 when Manjuśrī, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurāṇa that Dharmarāja was anointed by Manjuśrī as King of Nepāl. Even after A. D. 518, Dharmadēva could be the King of Nepāl only in name in as much as Amśuvarman, feudal chief under Śivadēva up to A. D. 518 was the declared Mahārāja of Nepāl according to Nepalese

(1) Vidyānanda's Āpta-parīkṣā, P. 43.

(2) Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.



inscriptions Nos. 1-7 (I. A. IX. PP. 163-193). He seems to have been succeeded by Mānadēva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese inscriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Mānadēva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Mānadēva is that the moon stood in the constellation Rôhîṇî on the first lunar day of the bright half of the month Jyêshṭha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol. I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyêshṭha, A. D. 705 was Krittikâ but not Rôhîṇî.

100. Hence it follows that A.D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archæological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200 as the starting point of the Gupta Era, the date of Mānadēva, son of Dharmadēva, expressed in terms of the Gupta Era will come to  $386 + 200 = \text{A. D. } 586$ . Making use of Swamikannupillai's tables it may be verified whether the first lunar day of the bright half of the month of Jyêshṭha of A.D. 586 coincided with the constellation of Rôhîṇî. The problem can be worked as follows:—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 586.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha new Moon Tithi (Table X)	4.	April 24	.19 .98
Duration of the first Tithi	1	1	..
	5	25	.17 .52
	5	25	.69

Sun's Anom.	Moon's Anom.
6.05	15.98
29.53	1.97
.98	.98
36.56 Days	18.93

Sun's Eqn. + 13; Moon's Eqn. + 39.  
Sum of Sun's and Moon's Equations =  $13 + 39 = 52$

To find the Nakshatra on the day:—

Sun's Long. for 36 days	33.34
.. for 56 days	1.51
..	.55
Moon's Long. = Tithi $\times 12^\circ =$	12.00
	47.40°

This by Eye-table is the long. of Nakshatra Rôhîṇî.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyêshṭha coincided with Mṛigaśîra and not with Rôhîṇî as required by the inscription.



102. This problem can also be worked as follows :—

Required the ending moment of Jyêshṭha Śukla 1 of A. D. 330.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha New Moon Tithi by Table X .. ..	2	4	·37
Duration of Tithi 1 .. ..	+1	..	·98
	3	5	·35
	..	..	+·46
	3	5	·81

Sun's Anom.	Moon's Anom.
29·53	1·97
18·46	15·22
·98	·98
48·97	18·17

Sun Eqn. +·10      Moons' Eqn +·36  
Sum of Sun's and Moon's Eqns. = ·10 + ·36 = ·46

To find the Nakshatra :—

Sun's long. for 48 days 45·16°

1·16

.. 97 days ·95

Moon's long. for 1 Tithi 12·00

59·27°

This by Eye-Table is the long. of Mrigaśira.

103. Nor can Mānadēva's samvat 386 be taken to be the Śaka Era though the first lunar day of the bright half of Jyêshṭha of Śaka 386 = equal to  $386 + 78 = \text{A.D. } 464$  coincided with the constellation Rôhini.

This problem can also be worked out as follows :—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 464.

—	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha New Moon Tithi by Table X .. ..	4	April 22	·56
Duration of Tithi 1 .. ..	..	..	·98
	5	23	·54
			+·10
	5	23	+·64

Sun's Anom.	Moon's Anom.
5·97	10·43
29·53	1·97
·98	·98
..	·13
36·48	13·51

Sun's Eqn. +·13. Moon's Eqn. —·03



Sum of Sun's and Moon's Eqns. + 13-03 = + 10.

To find the Nakshatra :—

Sun's long. for 36 days 33.34

1.51

„ for 48 day .47

Moon's long. for 1 Tithi 12.00

47.32°

This by Eye-Table is the long. of Rôhini.

104. Though the first lunar day of Jyêshtha Śukla of Śaka 386 = A. D. 464 coincided with Rôhini, the Samvat 386 of Mânadêva cannot be taken to be a Śaka date since Śivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Śaka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Śivadêva, king of Nepâl and feudal lord of Amśuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Śivadêva I used the Gupta Era is clearly borne out by the fact that Amśuvarman, his vassal, died a few years before A. D. 640 when Hieun Tsiang was in India. For, speaking of Amśuvarman, he says :—

“Lately there was a king called Amśuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Śabdavidyâ) ; he esteemed learning and respected virtue and his reputation was spread everywhere<sup>1)</sup>.”

105. From the expression that lately there was a king called Amśuvarman it is quite clear that Amśuvarman of Nepâl had died a few years before Hieun Tsiang was in India about A. D. 640. The record in which Amśuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indraji and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepal, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amśuvarman's own era, started from Gupta samvat 318 or 319, when Śivadêva, his paramount sovereign died, and Amśuvarman renounced his subordinate position of Sāmanta and assumed the title of Mahârâjâ. Now Gupta samvat 318 is equal to A. D. 318+200=518. Accordingly Amśuvarman's last date would be A. D. 519+45, the number of years of his own reign as Mahârâja of Nepâl, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepâl referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.

106. First comes Śivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (I. A. XIII, P. 412). He can be no other than Śivadêva mentioned along with Amśuvarman in Bendall's inscription from Nepâl, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradêva, of whom no inscription has been so far found. His son was Vrishadêva who was succeeded by his son Śankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmarâja of the Svayambhupurâṇa. His son was Mânadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Śivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Âdityasêna or Âdityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indraji's inscriptions from Nepâl (I. A. IX, PP. 163-193) the dates given to Amśuvarman are Samvat 34, 39 and 45 ; in Nos. 12 and 13

(1) Beal's Buddhist Records, Vol. II, P. 81.



Śivadēva II was given Samvat 143 and 145 ; and in No. 15 Jayadēva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows :—

Name of the King	Samvat	New interpretation	Dr. Fleet's interpretation
1. Śivadēva .. .. .	G. S. 318	A. D. 518	A. D. 637
Amśuvarman, Usurper ..	G. S. 318 or 319	A. D. 518 or 519	.....
Death of Amśuvarman ..	45	518+45=563	A. D. 606+45=651
2. Rudradēva .. .. .	.....	.....	.....
3. Vṛishadēva .. .. .	.....	.....	.....
4. Śankaradēva .. .. .	.....	.....	.....
5. Dharmadēva .. .. .	.....	.....	.....
6. Mānadēva... .. .	G. S. 386	A. D. 586	A. D. 705
Do .. .. .	G. S. 413	A. D. 613	A. D. 732
7. Mahidēva .. .. .	.....	.....	.....
8. Vasantasēna .. .. .	G. S. 435	A. D. 635	A. D. 754
9. Udayadēva .. .. .	.....	.....	.....
10. Narēndradēva .. .. .	.....	.....	.....
11. Śivadēva II .. .. .	Amśuvarman Era 143	= A. D. 662	Harsha Era 143= A. D. 747
Do .. .. .	145=	A. D. 664	Harsha Era 145= A. D. 749
12. Jayadēva .. .. .	Amśuvarman Era 153	= A. D. 671	Harsha Era 153= 759 A. D.

107. Glancing at the dates of Vasantasēna and his great-grandson Śivadēva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasēna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Śivadēva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadēva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amśuvarman as being no longer alive. Being a powerful Sāmanta or feudal chieftain about thirty years old under Śivadēva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amśuvarman might be presumed to have ousted the legal heirs, Rudradēva, Vṛishadēva, Śankaradēva and Dharmadēva, and himself virtually ruled over Nepāl for 45 years after the death of Śivadēva I in G. S. 318 or 319.

108. The Samvat 318 of Śivadēva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Śaka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usurper of Śivadēva's throne, and Hiuen Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harsha's Era of A. D. 606. In such a case as this, Hiuen Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasēna being later than his great-grandson Śivadēva-II faced in this theory. Nor does the difficulty of Jayadēva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnāṭa dynasty in Nepāl, the Nepalese Chronicle states that a Karnāṭa King called Nanyadēva conquered the whole country in Śrāvana Sudi 7 of Nepāl Samvat 9 or Śaka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadēva who was followed by Narasimbādēva, his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadēva called also Bhūtuga. The similarity of Nanyadēva with Nanniyadēva and of Bhūtuga-grāma with Bhatgama in sound is very striking. Apart from this



striking similarity in the names of Nanyadēva of Nēpāl and Nanniya Ganga of Mysore (A. D. 938-953) and the mention of the words Karnāṭa and Ganga, in the Nepalese chronicles, there is no other reliable evidence to say that the old Ganga Kings ruled over Nēpāl.

(3). *The Kātantra grammar and its date.*

110. Like Pāṇini's Grammar, the Kātantra Grammar is in the form of aphorisms. But unlike Pāṇini's it is not however based upon Pratyāhāra system in which the combination of the first and the last letters of a group of letters is taken to indicate all the letters of the group except the last. In this grammar the Pratyāhāra system is entirely avoided and each letter is separately mentioned, in connection with the changes it has to undergo in euphonic changes of vowels, declension of nouns, conjugation of verbs and other grammatical changes. While Pāṇini brings a number of forms under a general rule with some exceptions here and there, the author of Kātantra lays down particular rules for particular forms with a view to make his grammar far more easily understandable than Pāṇini's.

111. Regarding the epoch of the author and the circumstances that led him to write the Kātantra, the following story is told in the Kathāsaritsāgara :—

While bathing in a tank with his wives, Śātavāhana, one of the Āndhrabhritya Kings amused himself by flinging water with his hands over one of his wives, when she said "Mōdakaib sincha," "do not fling water over," he took her to mean "fling sweet-meats over me" and did so accordingly. The queen burst out laughing and remarked that he was quite ignorant of Sanskrit grammar. The king was grieved and was quite eager to learn grammar. Then Śarvavarman who is said to have been one of his ministers undertook the task of teaching Sanskrit grammar to the king and make him an expert in it in the course of six months. Accordingly he composed this new grammar which the followers of Pāṇini of his time appear to have scorned and called Kātantra, a contemptible treatise when compared with Pāṇini's work.

112. Among the number of commentaries written upon this, only two are now available in print. One is called Rūpamāla, or garland of forms written by Bhāvasēna Traividya, a Jaina Scholar. Another is called Vṛitti made by Durgasimha who also appears to have been a Jaina Scholar.

113. Though nowhere in the Sūtra texts of the Kātantra the author's name is mentioned, both the Commentators have attributed the work to Śarvavarman. Bhavasēna mentions the name of Śarvavarman as the author of the work in three places :— While commenting on the aphorism "chamse" (78) he quotes two verses in the first of which an objection is raised that the aphorism made by Śarvavarman is useless and in the second of which the objection is removed.

114. Again while explaining the formation of the words *Yushmabhyam* and *Asmabhyam*, the commentator quotes a verse in which the elision of a letter at the beginning, middle, or end of suffixes is spoken of as a peculiar feature Śarvavarman's system.

115. Again in support of the name Chatushka given by him to the four divisions (1) euphonic combination, (2) declension of nouns, (3) compounding of words and (4) Taddhita suffixes he quotes a verse in which it is stated that Śarvavarman gave the name Chatushka to the four divisions of grammar.

116. Likewise Durgasimha states in the introductory verse of his Vṛitti that he is going to explain the Kātantra notes of Śarvavarman.







117. Thus both Bhavasēna Traividya and Durgasimha confirm the statement made in the Kathāsaritsāgara that the Kātantra is the work of Śarvavarman. As the story of the Kathāsaritsāgara makes Śarvavarman, the minister of Śātavāhana, it follows that the author lived during the Āndhra period. As no name of the particular king of the Śātavāhana dynasty is mentioned in the story no definite date can however be ascertained from it. It is probable that the work was written during the close of the Āndhras in the third century A. D. This is corroborated by the form given to the Jihvāmūliya and Upadhmāniya letters in the work.

The Jihvāmūliya or Visarga sound before Ka is said in the Rūpamāla to resemble the weapon called Vajra, the thunder-bolt of Indra, and the Upadhmāniya, the frontal globes on the forehead of an elephant. That these two letters had the forms of the above description from A. D. 250 to 500 is borne out by inscriptions. Subsequent to the



7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasēna and Durgasimha quote in their respective commentaries on the Kātantra a verse in which the form of the Visarga letter is described as follows :—

“ The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra.” From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvāmūliya and Upadhmāniya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvāmūliya while the Upadhmāniya was represented by the same semicircular dots written convexedly side by side, as shown below :—

Earlier form of Visarga.....		=	hka
“ “ of Jihvāmūliya.....		=	hpa.
“ “ of Upadhmāniya.....		=	
Modern form of Visarga from A. D. 200 } onwards.		=	
Modern form of Jihvāmūliya from A. D. } 600 onwards.		=	
Modern form of Upadhmāniya from } A. D. 600 onwards.		=	

118. It is to be noted that the letters K. and P. following the Jihvāmūliya and Upadhmāniya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvāmūliya and Upadhmāniya letters.

119. From this it follows that Śarvavarma wrote his Kātantra about the 2nd or third century A. D. when princes of Śātavāhana dynasty were still ruling in Ujjayini and that Bhavasēna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvāmūliya and Upadhmāniya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.

#### (4) *An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.*

120. Drāvidāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaishnavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenkaṭāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to “ Sampradāya Akārādi ” published by the “ Śrīvaishṇava grantha mudrāpakasabhā ” Madras, Āttān Tiruvenkaṭāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāṃsa scholar, who is said to have debated with Appayadikshita in the court of Krishṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.

121. The other questions besides caste discussed in this letter are (1) the right of Vaishnavite widows to keep the hair on the head without shaving ; (2) The study of the Tamil Prabandhas instead of the Vedas ; (3) stigmatization and other four Samaskāras ; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadēva ; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhādhāna, Sīmāntōnnayana and others ; (6) the obligation of fasting on the Ēkādaśi or eleventh lunar day, in each fortnight of the lunar month ; (7) the performance of Ēkādaśi Śrāddha on the next day ; and (8) the offering of cooked food to Viṣṇu instead of feeding Brāhmins on the anniversary days of the death of parents and other near relatives.



His views on caste, of which a translation is given below, are not only quite rational but also based on ancient authorities quoted in the letter itself.

122. The Śrī Vachanabhūṣaṇa referred to in the body of the letter is a religious work written in Tamil by Pillai Lōkāchārya, contemporary of the celebrated Vēdāntadēśikar (A. D. 1270-1371). The Āchāryahridaya is a commentary in Tamil on the above work by Alahiya Maṇavāla Perumil Nainār, brother of Pillai Lōkāchārya. Besides this commentary there is also another commentary in Tamil on the Śrī Vachanabhūṣaṇa by Maṇavāla Mahāmuni also called Ramyajīm'tri who is said to have lived about 120 years later than Pillai Lōkāchārya. All these writers are unanimous in denying caste distinctions among true Vaishṇavites. In support of this view the following two verses are quoted from the Mahābhārata (?):—

(i) Na Sūdrā bhagavad-bhaktā Viprā bhāgavatās smṛitih |

Sarvavarṇēshu tē Sūdrā yē hyābhaktā Janārdane ||

(ii) Bhaktir aṣṭa-vidhā hyēśhā yasmin Mlēcchhēpi tishthati |

Tasmai dēyam tatō grāhyam sa cha pūjyo yathāhyaham ||

“The true devotees of the Lord are not at all Sūdras. The true devotees of the Lord are said to be Brāhmanas. In all castes they are verily the Sūdras who are not devoted to Janārdana, the destroyer of men.” (i)

“To him, in whom, be he even a Mlēcchha, a low born, are found to exist the eight kinds of devotion to the Lord may be given anything and everything and from him may be received anything and everything without caste scruples, for he is as worthy of worship as Myself (Vishnu) (ii).”

123. The Tenkalais and Vāḍahalais, the two well-known schools of Vaishṇavites frequently at loggerheads with each other, differ in interpreting the two verses. The former headed by Pillai Lōkāchārya take the verses literally and thereby deny all caste distinctions among the Vaishṇavites. They go to the length of saying that it is no sin to intermarry and interdine with a true Vaishṇavite, however low his birth might be. On the other hand the Vāḍahalais headed by the Vēdāntadēśika say that all that is meant in the verses is mere respect to true Vaishṇavites and no unrestricted social intercourse without caste distinctions. This is clearly stated by Dēśika in his Rahasyatrayasāra (P. 33). Both the schools quote from Rāmanujāchārya's Śrībhāṣya in support of their respective conclusions. In his commentary on II 2, 37 of the Bādarāyana Sūtra, Rāmānuja quotes a verse from Śaivite works to the effect “that in virtue of mere initiation into Śaivism a man becomes a Brāhman” and denies its authority on the ground that Śaivite works do not deserve of being regarded as revealed texts. From this the Tenkalais infer that though Brāhmanhood is denied to the low born Śaivite, the same is not denied to the Vaishṇavite. The Vāḍahalais on the other hand deny Brāhmanhood both to the Śaivite and Vaishṇavite converts and regard the Śaivite works as unauthoritative.—

124. Diving deep into the spirit of the verses quoted in support of the elevation of both Śaivite and Vaishṇavite converts to Brāhmanhood, it may be asserted that prior to the fourteenth century when Vēdāntadēśika upheld the sanctity of Brāhmanism both the Śaivites and Vaishṇavites were freely admitting all converts into Brāhman caste and that in neither Śaivism nor in Vaishṇavism there were any caste distinctions.

125. The following is the translation of the anonymous Sanskrit letter on Caste :—

#### WHAT IS CASTE ?

126. Who is a Brāhman ? Is Brāhmanhood a characteristic of the Soul, or of the body, or of a Genus or of Knowledge, or of Virtue, or of deeds ?

Brāhmanhood is not a characteristic of the Soul, in as much as the soul resided in its own form in a number of various forms of bodies that perished and will reside in an equally great number of bodies to come ; for the soul does not differ in its form, no matter how the body changes. If, however, it is maintained that it is a characteristic of the soul, then all will be deserving of Brāhmanhood.

Nor is it a characteristic of the body, for there is no difference in the physical constitution of men, no matter whether they are Brāhmanas or Chāṇḍālas ; and all bodies irrespective of castes are liable to growth, old age and decay. There is no rule that a Brāhman lives a hundred years, a Kshatriya, fifty, a Vaiśya, 25, and a



Śūdra half of it. Nor is there the rule that a Brāhman is white, a Kshatriya red, a Vaiśya yellow, and a Śūdra black. All colours appear in each caste. If the body were called Brāhman, then a father burning the body of his dead son would be guilty of Brāhminicide. Hence Brāhmanhood is not a characteristic of the body.

Nor is it a genus, for according to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Kaśhika from grass; Jāmbava from Jambuka (jackal); Vālmiki from an ant-hill; Vyāsa from a girl of fisherman tribe; Gautama from a hare; Vasishṭha from Ūvasi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brāhman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brāhman caste.

Nor is virtue a characteristic of Brāhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brāhman caste.

Nor are past actions a characteristic of Brāhman caste, for past actions such as *prārabdha*<sup>(1)</sup>, *samchita*<sup>(2)</sup> and *āgāmi* are<sup>(3)</sup> common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brāhmanhood on a Brāhman? The answer is this:—

He who has realised the true nature of Ātman and who believes that there is only one Ātman without a second, devoid of caste, colour, and quality, and free from six ūrmis<sup>(4)</sup> and six bhāvas<sup>(5)</sup> and that it is of the nature of Satya, Jñāna and Ānanda, possessed of no differentiation, residing as a guide (Antaryāmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemishes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brāhman.

“Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear.”

128. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Śrīvaishnava described in religious works though not easily recognised by man.

The meaning of the verse is as follows:—

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nimb trees and the like. Likewise is the case with stones such as crystals, rubies, quartzes and the like. But there is no such distinct feature possessed of by Brāhmans to distinguish them from non-Brāhman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the *mantras* and *Tantras* prevalent among the Śrīvaishnavas man may acquire some special features of distinction and call himself a Śrīvaishnava. Thus when once a man becomes a Vaishnava, there will be left in him no trace of Brāhman and other caste distinctions. If he still persists in calling himself a Brāhman, Kshatriya, Vaiśya or Śūdra, it is certain that he has not understood what a Vaishnava is and ought to be. He has remained only a vulgar man. This is the view of Vaishnava teachers. There are also texts in support of this view.

“We are the servants of Viṣṇu, and you (O! Brāhmans,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Viṣṇu and you, the Brāhmans. Even a dog-cooker whose sins of caste (*durjāti-kilbiṣa*) are all destroyed by the fire of devotion to Viṣṇu, deserves to be respected by the learned, but not so a man learned in the Vedas.”

(1) Past actions whose result is the body.

(2) Past actions that remain accumulated.

(3) Past actions whose result is about to come.

(4) Grief, delusion, old age, death, hunger and thirst.

(5) Desire, anger, greed, delusion, pride and envy.



The word "durjāti" in the above verse means the four castes and the mixed castes also.

Again. --

"He who looks upon the images of Vishṇu as stones, on teachers as men, and on Vaiṣṇavites as some castes does not deserve the title of a learned and wise man. Nor can an Ekānti, a staunch devotee of Vishṇu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishṇu shall be called Vishṇu himself for Vishṇu pervades his whole. Those who worship Vishṇu are all verily called Brāhmanas. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red hot seals of Vishṇu's conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaiṣṇavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaiṣṇavite will lose all caste distinctions. "Having set aside myself and Bhishma and other leaders, you, O, Śauri, were pleased to dine in the house of a Śūdra (Vidura). How is this? What is the use of this caste to a wise man like you, O! the best of the, Kurus? And look at these respectable men, and tell me whether Vātrīki, Vyāsa, Agastya, Viśvāmitra, Rishyaśringa, and Vasishṭha have not in virtue of their penance and wisdom become celestials."

He who is a Vaiṣṇavite is the best among the Vipras (Brāhmanas), the best among the sages and the best among the learned. Verily a Brāhman is he who knows Brahman.

I am not a Vipra, nor a King, neither a Vaiśya, nor a Śūdra, nor a student learning the Vēdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant of the servant serving Vishṇu, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaiṣṇavites, bear the marks of the five weapons of Vishṇu; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaiṣṇavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day."

129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrīvachanabhūṣaṇāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, well-versed in all the Śāstras, a specialist in the traditional learning handed down from teacher to student from time immemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.

130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.

131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaiṣṇavites, for Vaiṣṇavism is acquired by man through Vaiṣṇavite consecration just as a Vipra acquires Brāhmanhood by being invested with a sacred string, as stated in the verse:—

"Like a Vipra acquiring Brāhmanhood with the sacred string, he who goes through Vaiṣṇavite consecration acquires Vaiṣṇavism." The acquisition of Vaiṣṇavahood is accompanied by the abandonment of vulgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Śūdra by birth, becomes through consecration and rites a Brāhman and loses his Śūdra nature, so a Vaiṣṇavite also, loses his vulgar state and acquires through consecration Vaiṣṇavahood. This is a pleasure; for vulgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaiṣṇavites."

As to the verse quoted by the Scholar namely:—

"Just as certain features peculiar to every species among beasts, birds and the like indicate different genera, so certain signs are also there indicative of caste distinctions," we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; not are those signs seen among the Sannyāsis of the Smārta and Mādhva sects indicating their Brāhman Caste.



Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Śāstra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishnavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Śāstras. The use of Jāti (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishnavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong; for nothing is lost by giving up caste after embracing Vaishnavism.

132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkaṭāchala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varṇa is usually used by scholars.

133. Accordingly when Vaishnavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishnavism there can be no caste distinctions. As to the statement made by the critic that Brāhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjātikilbisha,' 'he whose sins of caste are destroyed by his fire of devotion to Viṣṇu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brāhman caste.

Again from the verses quoted above it is clear that Vaishnavahood is acquired after abandoning all vulgar caste distinctions; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child?

134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jīyarsvāmi. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.

135. Again the scholar has been pleased to say that Brāhman caste is a special genus included in the comprehensive genus of mankind. This is not right. If Brāhman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varṇas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brahman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the boar, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brāhman caste to distinguish it from the Kshatriya or Vaiśya or Śūdra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.

137. As to the assertion that no man born of a Vipra family can pass for a Śūdra and that Viprahood is inherited, we say it is against the statement made in the Śāstra texts "that a man is a Śūdra by birth but that he becomes a twice-born with consecrational rites." If Brāhmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would



be useless and all the Śāstra texts enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Śūdra trait and acquires his second birth, so a Vaiṣṇavite loses his vulgar caste and acquires Vaiṣṇavite merit by being initiated into Vaiṣṇavism.

138. Again if Brāhmanhood be regarded as inherited, then Viśvāmitra could not have lost his Kṣatriya trait and acquired Brāhmanhood. But he is stated to have acquired Brāhmanhood. Nor again could Triśanku have acquired Chāṇḍālhood in the same life. Nor could Brāhmanhood be conferred on Viṭabavya, a Kṣatriya, on whom Brahmanhood is said to have been conferred by Bharadvāja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaiṣṇavism. There are on the other hand express statements already quoted :—that with conversion to Vaiṣṇavism one would get rid of his former sins and enter into a new family.

140. Again there are no visible characteristics indicating Brāhman or Śūdra and other castes. They are only known through Śāstras. The same Śāstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaiṣṇavite twice-born when converted to Vaiṣṇavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

141. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brāhman. Accordingly if Brāhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.

142. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then a man slaying him would have to be guilty of Brāhmanicide. But it is against the Śāstras.

143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Viṣṇu. It cannot be made to participate or receive the five Samskāras.

144. Again he was pleased to say that all that is meant in the statement that "just as a man invested with sacred string becomes a Brāhman, so a man converted to Vaiṣṇavism becomes a Vaiṣṇavite twice-born," is merely the high esteem in which a Vaiṣṇavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaiṣṇavites as well as to Brāhmanas on the strength of the Śāstra texts in praise of Vaiṣṇavism and Brāhmanism cannot be regarded as mere flattery. Likewise the statement that 'by birth a man is a Śūdra' may also be regarded as indicating mere flattery of Brāhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Śāligrāma stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śāstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaiṣṇavism loses his former vulgar caste.

145. If in spite of this, you, a great scholar of wide reading and erudition, exhibit prejudice, then it must be considered that it is the result of my own sin.

146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Āchchān Tiruvenkaṭāchārya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.



## PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125 of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirūpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇāvalōka Kambaya, son of Dhārāvarsha, a Rāshtrakūta king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (Epigraphia Carnatica Vol. IX) and other records, the Ganga King Śivamāra Saigotta was conquered and kept in prison by Dhārāvarsha, Kambaya's father. Next come the two inscriptions (Nos. 63 and 90) belonging to the reign of the Nolamba kings, Māyinda (Mahendra, A. D. 878-895) and Nolambādhirāja (A. D. 918-929?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pālyagārs.



## 148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

## 1.

## BANGALORE DISTRICT.

## ANEKAL TAI UK.

On a boulder at the Village Kâdu Jakkanahalli in Ānekal Hobali.

Size 4'-0"×3'-6"

Kannada language and characters.

1. śrīmatu Chikarāya Tam-
2. mēgaudaravaru grāma . . .
3. kâdi satta Ayyapage Adaviyabi-
4. ḍa Jakkanahallīyanu Timmagaudage
5. nettarukoḍige ākisikotaru
6. idake tapidare balagai
7. yedagaiyavana yañjali-
8. ge āsemāḍidahāge.

## Note.

This inscription records the gift by Chikarāya Timmayagaḍa of the village Jakkanahalli in Adaviyabīḍu to Timmagauḍa as *nettarukoḍage*, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

## 2.

At the village Inḍalavāḍi in the same Hobali, on the pial of the temple of goddess Mariyamma.

Size 3'-0"×2'-0".

Kannada language and writing.

1. svasti śrī jayābhyudaya Śaka-va-
2. rusha . . . Kilaka saṁvatsarada Ā-
3. shāḍha ba 5 lu Rāmanabbhōyi In-
4. ḍalavāḍi guḍiya kelasa . . .
5. . . māḍida idake koṭṭa . . .
6. . . gadde ½ mūlasthānadēvaru
7. sākshi śrī Virūpāksha śrī śrī śrī.

## Note.

This inscription records the gift of a plot of wet land with the sowing capacity of ½ a khaṇḍuga to Rāmanabbhōyi for the construction of a temple at Inḍalavāḍi. The grant is dated the 5th lunar day of the dark half of Āshāḍha in the year Kilaka and it is not verifiable.

## 3.

At the same village Inḍalavāḍi in the Hobali of Ānekal, on the inam land of the watchman to the east of the village.

Size 3'-0"×1'-0".

Kannada language and characters.

- |                     |                 |
|---------------------|-----------------|
| 1. Viḷambi saṁ-     | 5. Tammegaḍa-   |
| 2. vatsarada        | 6. nu Ganganige |
| 3. Jyēshṭha śu 7 lu | 7. koṭṭa ga-    |
| 4. Yīṇḍlāḍi         | 8. dde.         |

## Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegaḍa of Inḍlavāḍi on the 7th lunar day of the bright half of Jyēshṭha in the year Viḷambi.



## HASSAN DISTRICT.

## ALUR SUB-TALUK.

## 4.

At the village Pālya in the Hobali of Pālya, on a pillar in the navaranga of Jarār-dana temple.

Kannaḍa language and characters.

1. Pārthiva samvatchharada Kārtika su 12 Bu Ātrēyagōtra-
2. da Heggappagaḷa Viṭṭhāyagaḷa makkaḷu Mallarasaru Pāleyada
3. Śrī Janārdanadēvarige samarppisida chinnada toḍahada dhavaḷa śaṇ-
4. khakke maḡaḷa mahā śrī ! Śrīkāntāya Janārdanāya sama-
5. dād Ātrēyagōtrōdbhava sphitē Pārththiva-vatchharē guṇanidhir Malla-
6. ppa-mantriśvaraḷ ! śuddhē Kārtika pakshagē Haridinē Heggappa Viṭṭhā-
7. yajō dhvānōtpāṭita-daitya-janya dhavaḷa-śrī-Pāñchajanyaṃ
8. jayā || śrī śrī śrī śrī śrī śrī

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa of Ātrēya Gōtra, son of Heggappagaḷa Viṭṭhaya for the service of God Janārdana-dēvaru of Pāleya on Wednesday the 12th lunar day of the bright half of Kārtika in the year Pārthiva.

5.

## ARKALGUD TALUK.

Kanātūr grant of Śrīrangarāya, King of Vijayanagar dated Śaka 1584 in the possession of Koṇanur Puṭṭasāmaḷya, Shanubhog of Kesavattūr.

2 Plates: Nāgari characters: no seal

Size 7½" × 10".

Sanskrit language.

I (a)

1. Kēśava (in Kannaḍa characters).
2. śubham astu ! namaḥ tunga-śiraś-chumbi-chandra-chāmara-chārave ! trai-  
lōkya-na-
3. garārambha-mūla-stambhāya Sambhave ! Harēr līlā-Varāhasya daushtṛā-  
daṇḍaḥ
4. aa pātu vah ! Hēmādri-śikharā yasya dhātrī chhatra-śriyam dadhau ! śrīmat  
surā-
5. surā-rādhyā-chraṇāmburuha-dvayaṃ ! sva-nābhi- kamlōtpanna-Vidhātā-  
ram Ha-
6. rim bhaje ! Sōma-vamśa-samudbhūtō rājā Gōpālabhūpatih Atri-gō-
7. trī yajuh-śākhī Āpastambōkta-karmavān ! tat-tanūjas tu dharma-
8. jnō rājā Śrīrangabhūpatih ! sadā Velāpurē vāsam chakāra Ha-
9. ri-sannidhau ! vedāśhta-bāṇēndu-mitē śakābde pravarttamānē
10. Plava-nāma-varshē ! Velāpurī Kēśava-sanni-dhānē chandrōparā-
11. gē Madhu-pūrcimāyām ! Śrīrangarāyō viprāya Rugvēdajñāya
12. dharmīnē ! Āśvalāyana-sūtrōkta-karmīnē lōkabandhavē ! Sen-
13. karākhyasya bhāṭṭasya putrāya sa-kuṭumbīnē ! nāmnā Śanka-
14. ra-samjnāya Kāśyapāya mahātmanē ! Velā-purasya rāshṭrē-
15. smi dēśē Karnāṭa-samjnātē ! Kanātūr-āhvaya-grāma-sannidhau
16. dattavān mudā ! nāmnā Bharatavallīti pallīm sarva-sampiddhi-
17. dām ! agrahāram servamānyam tāmra-śāsaca-pūrvakam !
18. Śrīrangarājatō labdham grāmam Śankara-nāmakam !
19. svakiya-pitri-mātrādi-svargāvāptyartham ātmanab !
20. sarva-śrēyōbbivṛidhyartham Brāhmaṇēbhyō mudā dadau ! śrutā-
21. dhyayana-śīlēbhyō yāyajūkēbhyā ēva cha trayō-daśābhi
22. svarchitēbhyah Kēśava prīyatē svayam !



## I (b)

23. êtêshâm nâma-gôtrâni vakshyatê hyanupû-
24. rvyatah ! Subrahmanyadêvarige vondu vṛitti !
25. Āśvalāyana-sûtrada Kāśyapa-gôtrada
26. Śankarabhaṭṭara kumâra Śankarabhaṭṭarige vṛitti von-
27. du ! Āśvalāyanasûtrada Vasishṭha-gôtrada Śrîni-vâsa-
28. bhaṭṭara kumâra Dêvanabhaṭṭarige vṛitti vondu ! Āśvalāyana
29. sûtra Harita-gôtrada Kṛishnâchâryara maga Venkatâchâryage vṛitti
30. vondu ! Āśvalāyanasûtra Bhâradvâjagôtrada Haribhaṭṭara
31. (ra) kumâra Kṛishnabhaṭṭarige vṛitti vondu ! Āpastamba-sûtrada Lô-
32. hita Kauśikagôtrada Tirumalabhaṭṭara kumâra Venkatâ-
33. dri-bhaṭṭarige vṛitti vondu ! Āśvalāyanasûtra Kaûśika-gô-
34. trada Chennigarâyabhaṭṭara maga Venkatâdri-bhaṭṭarige vṛitti von-
35. du ! Āpastambhasûtra Kāśyapagôtrada Nârasimhabhaṭṭa-
36. ra kumâra Kṛishnabhaṭṭarige vṛitti vondu ! Bôdhâyana-sûtra-
37. da Jâmadajnavatsa-gôtrada Lingâbhaṭṭara kumâra
38. Viśvêśvarabhaṭṭarige vṛitti vondu ! Āśvalāyana-
39. sûtrada Bhâradvâjagôtrada Lingâbhaṭṭara maga Su-
40. brahmanyabhaṭṭarige vṛitti vondu !

## II (a)

41. Āślāyanasûtrada Haritasa-gôtrada Śanka-
42. rabhaṭṭara maga Sûryanârâyana-bhaṭṭarige vṛi-
43. tti vondu ! Āpastambha-sûtrada Bhâradvâja-gôtrada
44. Subbâbhaṭṭara kumâra Kuke Ningabhaṭṭarige a-
45. rdha-vṛitti ½ ! Āśvalāyana-sûtrada Bhâradvâjagôtrada
46. Nârâyana-bhaṭṭara kumâra Dêvarabhaṭṭarige vṛitti ardha
47. ½ i grâma-ke chatuhsîme vivara pûrva-dikkinalli Ku-
48. ppavali dakshina-dikinalli Nelikere paśchima-dikkin-
49. alli Hantanamari ! uttara-dikkinalli Mâvanûra ! ivara
50. madhya-râshṭradalli Bharatavalli ! i bhûmige salluva jala pâshâna
51. nidhi nikshêpa ! akshîni âgâmi siddha-sâdhyangalemba a-
52. shṭa-bhôga-têja-svâmyangalanu anubhavisî putra-pautra-pâram-
53. paryanteravâgi dâra-dharma-vikraya-yôgyavahante â-
54. chandra-sthâyigal âgi anubhavisikondu ihari yendu
55. se-hiranyôdaka-dâra-dhârâ-pûrvakavâgi Vêlâpuri
56. Kêśavana sannidhiyalli koṭṭa agra-hâra ||— ||
57. dâna-pâlanayôr madhyê dâna (t) śrêyanupâlanam ! dâ-
58. nât svargam avâpnôti pâlanâd achyutam padam !
- sva-
59. dattâ (d) dviguṇam puṇyam paradattânupâlanam ! paradattâ-

## II (b)

60. (paradattâ) pahârêṇa sva-dattam nishpalam bhavê-
61. t ! sva-dattâm paradattâm vâ yô harêṭta vasundha-
62. râm shashti-varsha-sehasrâni viśṭâyâm jâyatê kri-
63. mih ! êkaiva bhaginî lôkê servêshâm êva bhûbhujâm !
64. na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ! sva-dattâ
65. putrikâ dhâtrî pitri-dattâ sahôdarî ! anyair dattâ mahî
66. mâtâ dattâm bhûmim parityajêt ! mad-vamśajâ para-mahi-
67. pati-vamśajâ vâ ê bhûmipâ satatam ujvara-dharma-
68. chittâh ! mad-dharmam êva paripâlitum âcharanti tvat pâ-
69. da-padma-yugalam śirasâ namâmi ! śrî Vêrkatêśa ||— ||
70. Āśvalāyana-sûtra Kāśyapa-gôtrada Śankara-bhaṭṭara ma-
71. ganu Śankariyanavarige Kanatûra grâmadalli prabhu-mâ-
72. nyavâgi koṭṭa svâsthye Dodana khaṇḍugedalli mûru vare
73. khaṇḍuga gadde idakke saluva hola idannu anubhavi-
74. sikondu Kanatûrige saluva simege hebâri-
75. keyanu mâdikondu sukhadalli iruvadu yan-
76. du koṭṭa prabhu-mânyada svâsthe || subham astu
77. Śrî Râma (In Kannaḍa characters).



## Note.

The record begins with the usual invocations to Śambhu and Varāha and a verse addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kanatūr in the Karnāta-dēśa and Vēlāpura (Belur) Territory by Śrirangarāya, King of Vijayanagar, son of Gōpālabhūpati of Atri-gōtra, residing at Bēlūr, made to Śankara of Kāśyapa-gōtra, son of Sankarabhaṭṭa. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Śankara for the peace of his departed parents and as an act of devotion to God Kēśava. It also records the gift by the same Śankara of a plot of wet land of the sowing capacity of  $3\frac{1}{2}$  khaṇḍugas and the dry land attached to it in the village Kanatūr to Sankaraiya to be enjoyed by him as prabhu-mānya as an emolument for the office of *hebār* (chief of Brahmans?) in Kanatūr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow:—The grant ends with the signature of the king—Śrī Rāma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Śaka 1584 on the holy occasion of lunar eclipse. Śaka 1584 coincides with Śubhakṛit and not Plava as stated in the grant. If we take the year Plava which coincides with Śaka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year, corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

## 6.

## BELUR TALUK.

At Bēlūr, in the Hobali of Bēlūr, on a stone in the north wall of the shrine of Sōmanāyakamma in the Chennakēśava temple.

## Kannada language and characters.

1. Tāraṇa-samvatsarada Vaiśākha-su 5 Sō-dandu Saubhāgya-
2. purada Prasanna-Kēśavadēvara vritti 15 siddhāya nashtiyāgi
3. amṛitapadiya honnolage siddhāya terutirddu teralā-
4. rade śrīkāryya naḍeyade ketṭa kāraṇadinda Vūmādeviya-
5. ru ā-mahājanangalu ā-rambiyaru hadinēntu-nāḍa Vaishnavara mund iṭṭu
6. yi-hadinaydu vrittiyoḷage dēvarige vritti 2 mānyam mādi vritti 13 vaṃ
7. brāhmarige Nārasingadēvara rājayadalli ā-vūra vrittiyoḷadiyi
8. siddhāyava tettu ādhi-kraya-dānake saluvantāgi dhāreyaṇ eṇadu
9. koṭṭaru<sup>1</sup> antapudakke tamma su-hastadopa<sup>1</sup> (In Nāgari characters) Śrī-Gōpināthā
10. (In Kannada characters) Prasanna-Kēśava.

## Note.

This inscription records that the *siddhāya* (quit-rent) of the 15 vrittis of land belonging to God Prasannakēśava in the village Saubhāgyapura having ceased, the temple authorities paid the *siddhāya* from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be carried on. The inscription next records that seeing this unfortunate condition, the queen, Umādevi, the *mahājanas*, *nambiyars* (temple priests) placed the matter before the Vaishnavas of the 18 *nāḍs* and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same *siddhāyam* as other vrittis of the same villages in the reign of the Hoysala King Nārasingadēva. The record ends with the signatures, Gōpināthā (in Nāgari characters) and Prasannakēśava (in Kannada characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kēśava and since the record is now found inside the Kēśava temple at Bēlūr, Saubhāgyapura is probably another name for Bēlūr. The Vaishnavas of the 18 *nāḍs* appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaishnavas or Śrīvaishnavas.



At the village Rannagatta in the Hobali of Bêlûr, on a stone set up on front of the  
Îsvara temple.

Size 3'-6"×2'-0".

Kannada language and characters.

1. namas tunga-siras-tunga-chandra-châmara-châravê trailôkya-nagarârambha-  
mûlastambhâya
2. Sambhuvê || Sivâya
3. svasti samasta-dharâdhipa-mastaka-vinyasta-hastan uditâ-jaya-śrî- vistâri-  
stana-hâram prastu-
4. tyam punya-mûrti Vinayâditya O mulisim dêsad-adhîsa-kantakara bêram  
kirttu-girttikki
5. dôr-bbaladind eyde nimirchobi bhû-talaman êka-chchha'râdi Ganga-man-  
dalamam pâlisida prajā-mudaman
6. atyutsâhadim mâdi Poysaladêvam . . . . . gâ-nâdu jiyay yenalu  
O Vâsavan A-
7. gri Bhâskara-tanûbhava Nairiti Vârdhirâja Mēgha-samûha-prabhêda  
Dhanâdhipa virâjita-
8. Gominîśvar embi samudâ-digîśvarar anêka-guṇâgani Bhâsange mâlke  
sasiy-arka-ru-
9. ksha-nagam ullinegam Kamalâsanâyuva O nettan-eragarge chala-
10. dind ottaysuva vairi-bhûparam nôda Modalgattada Bhâsam pariyind otta-
11. jeyim gelgum ugra-samarânganado! chaladin eragange maladild eragada  
ripu-
12. balakke kâla-sarppam tannam nere porepa patige sannanam Ereyangana  
han-
13. man alte monevole Bhâsa svasti saka-nripa-kâlâtita-samvatsara-sahasram
14. tîvi Châlikya-Vîkrama-kâla 19 neya Dhâtu-samvatsarada Pośya-suddha  
3 Brihavâra śrîma-
15. n-mahâ-maṇḍalêśvara tribhuvanamalla Vinayâditya-Poysaladêvaru Gan-  
ga-maṇḍa-
16. lamuma Male yêlu Konguman êkachchhatradind âluttam iralu śrîmatu Ba-  
lavi-
17. nâda nâlgavunda Modalgattada Bijje-gâvundaga Vôjabe-gâvundigam pu-  
ttida magam " su-putrah kula-dîpakan " enisi regalâda Bhâsa-gavunda ant â-  
tam
19. nâl-gâvundatana geyyuttam ildu Ranakiya-kattada ūram mâdisi Ba-
20. lligereyam kattisi eḍara-kâvan emba galḍeyam mâdisi Bâchêśvara yemba  
dêvâ-
21. lyaman ettisi dêvasvakendu kereya kelage-yum dêvâlyada mundeyum  
âgi
22. mûnûru bhattada bhûmiya biṭṭu mattam Balligere-kelage nûra bhatta-
23. da bhûmiya hannasam biṭṭu antu biṭṭa dattig âvanânun tappidan appode Vâ-  
narâsiyalu kavileya kondana gatige sanda || sva-dattam para-dattam vâ yô  
harêta
25. vasundharah shash tir vvarśa-sahaśrâni viṣṭâyâm jâyatê krimi || Chegavak-  
ke Hesa-
26. savu Kaliyâcharigam Chandiyabegam puttida magam Bammâchari puttida
27. Tuluvâlad Ereyanna haḍada bhûmi ||

*Translation.*

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty  
forehead and who is the foundation pillar of the city of the three Worlds. Obeisance  
to Śiva.

Be it well. Vinayâditya is an embodiment of virtue and deserving of glory with  
his hand placed on the heads of all kings and is a necklace to the breasts of the  
Goddess of victory. The Poysala king plucks out by roots with anger, rulers who are  
disturbers of peace in his country and with the prowess of his arms expands his kingdom  
and rules Gangamaṇḍala under one umbrella, praised by all.



May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vāyu, Kubēra, and Isānya bless Bhāsa, possessed of many good qualities, with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhāsa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhāsa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Śaka king, in the year Dhātu, 19th year of Chālukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahāmaṇḍalēśvara Tribhuvanamalla Vinayāditya Poysaladēva was ruling over Gaṅgamaṇḍala, Male seven, and Kongu under one umbrella. —

To Bijagāvunda of Modalgatta, *nālgāvunda* of Ballavināḍu and Vojabegāvundi was born the famous Bhāsagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of *nālgāvunda*, he built the village named Raṇakiyagatta, and a tank called Balligere, brought into being a field named Eḍarakāva and erected a temple named Bāchēśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyāchāri and Chandiyabe was born a son Bammāchāri. His son(?) Ereyanga of Tuḷuvala got this land.

#### Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Raṇakigatta now called Rannagatta situated at a distance of about 6 miles from Bēlūr by Bāsa, a general of Hoysala King, Vinayāditya. The overlordship of Chālukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Chālukya era in the inscription of Vinayāditya Hoysala is a sure indication that the Hoysalas paid homage to that dynasty. The inscription is dated 19th year of Chālukya Vikrama era which is believed to have begun in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19—A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Śaka era and 19 years in the Chālukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chālukya era began in Śaka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd lunar day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

#### 8.

At the same village Rannagatta, on a stone set up in front of Tirumaladēva temple.

Size 3'—6"×3'—0".

Kannada language and characters.

1. svasti śrī-vijayābhyudaya Śalivāhana śa-
2. ka-varuṣa 1582 daneya Śārvari-samyatsarada Pushya-
3. ba 10 lū śrīmatu-Muluvāgila Kṛishṇāṇan-
4. da-svāmigaḷavarige Śrīrangarāyadēva-rāya-
5. ravaru sa-luraṇyōdaka-dāna-dhārā-pūrvakavā-
6. gi koṭṭa Raṇagattagrāmada chatuṣ-simeyanu anu-
7. bhavisiṁḍu bahuderu koṭṭa śilā-śāsana-
8. kke bhū-dācada dharma śrī-

#### Note.

This inscription records the gift of the village Rannagatta by Śrīrangarāyadēva, King of Vijayanagar to the guru Kṛishṇāṇanda-svāmi of Muluvāgil. The date of the grant is



the 10th lunar day of the dark half of Pushya in the year Śārvari, Saka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrīrangarāya had taken refuge with the Keladi Chief and resided at Bêlūr. Several grants made by this King while at Bêlūr are found in the inscriptions of this taluk. The donee of this grant, Kṛishṇānandasvāmi of Muḷuvāgil, was the head of the Bhāgavatasampradāya mutt at Muḷuvāgil.

9.

At the village Ālūru in the Hobali of Arehalli, on a stone set up at the village entrance.

Size 4'—6"×2'—0".

Kannāḍa language and characters.

1. svasti Tagare-nāḍa Ālū-
2. ra Māchigāmuṇḍaṃ
3. Billamaṃ kaḍiyā
4. kaḍivandu kaviya
5. kālegadal iridu
6. sattaṃ heṇḍati Māda-
7. bbe nīṛisidaḷu

*Note.*

This inscription records the death of a warrior named Māchigāmuṇḍa of the village Ālūr in Tagare-nāḍu in a fierce battle of Bhīllama, (A. D. 1187-1191), one of the Sēvuṇa Kings and the setting up of a stone in memory thereof by his wife Mādabbe.

10.

At the village Kandāvāra in the same Hobali, on the 1st Viragal in front of Kallēśvara temple.

Size 3'—6"×2'—0".

Kannāḍa language and characters.

1. svasti samasta-prasasti-sahitaṃ śrīmatu pratāpa-chakrava-
2. rtti Nārasimhadēvarasaru rājyaṃ geyebare-
3. yavāgaḷu Vikrama-samvatsarada-Māgha-su + Ā
4. svasti Kandavuram kālegadoḷu Chanda-gāmuṇḍa
5. Baira-gāmuṇḍana maga Mācha-gāmuṇḍa
6. Tagarenāḍa praje-gāvuṇḍagaḷu . . . . . kadi bi-
7. . . . .
8. ldu sattode magam Mādeya nīṛisida bīragalu

*Note.*

This inscription records the death of some gaudas in a fight at Kandavura in the reign of the Hoysala king Nārasimhadēva and the setting up of a viragal by Mādeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Māgha in the year Vikrama. The date is not verifiable.

11.

On a second Viragal at the same place.

Size 3'—6"×2'—0".

Kannāḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara . . . . .
2. . . . . śrī-vīra-Nāraṅga-
3. dēvar prithvī . . . . .
- 4-7. . . . .
8. Kanneyanāyakan arasana . . . . . hurada . . . . . ghaṭṭado-
9. laḡe pālam (bam) baru kaḷḷaru tāgidaḍe . . . . . kondu tānum suralōka-prā-
10. ptaṇ āda Kanneyanāyakana maga . . . . . bi-



11. Idan âtana tamma Dêkanam parôksha-vineyamam mâdi viragalla nilisida . .  
 12. . . . . sâsira . . . . .  
 13. . . . .

*Note.*

This records the death of a warrior named Kanneyanâyaka in a fight with robbers during the reign of the Hoyala king Nârasimhadêva and the setting up of a viragal in memory thereof by Dêkana, his younger brother.

12.

At the village Tolalu in the same Hobali, on a stone set up near a ruined Jain basti in the coffee estate of Virâchâri.

Size 3'—0"×1'—6".

Kannaḍa language and characters.

1. śrīmat parama gambhīra-syâdvâdâ-
2. mōgha-lāñchanam jiyât trailōkya-nâ-
3. thasya sâsaram jina-sâsaram<sup>1</sup> svasti yama-ni-
4. yama-svâdhyâya-guṇa-sampannarappa Abhayachân-
5. dradêvaru sargga-gâmigal âda parôksha . . .
6. yamam âgal Padmâvatīyakka mâdisida sâsa-
7. nam<sup>11</sup> arevesanâgiradda basadiyam mâdi-
8. sidaru dêvara maneya parisûtrada gaṭṭum kaṭṭi-
9. yisidaru maneyam mâdi naḍum-maranumam naṭa-
10. ru inisakkam yikki pûjisida gadyânav eppa-
11. ttu<sup>1</sup> int appudakke sâkshi Muddagavunḍanu Bhâsa-
12. gavunḍanum Tammaḍiya. rraru<sup>1</sup> Biṭṭi yaṇanum Nê-
13. maṇanum î-stânak oḍeyaru<sup>1</sup>

*Note.*

This inscription records that on the death of the Jaina guru Abhayachandra, his disciple Padmâvatīyakka, as a mark of respect to his memory, completed the construction of the basti which had been half built and erected an enclosure to the shrine of the god with a wooden pillar (?). Towards this she spent a sum of 70 gadyânas. The witnesses to this are said to be Muddagavunḍa, Bhâsagavunḍa and Tammaḍiyarraru and the managers of the temple named Biṭṭiyaṇa and Nêmaṇa. No date is given in the grant. Bhâsa mentioned in this inscription is perhaps the same as that mentioned in No. 7 above.

13.

In the same village (Tolalu), on a viragal set up at the entrance,

Kannaḍa language and characters.

1. . . . . na maga Bâdiya turuva bembalivô
2. . . . . dagonḍa kâdi satta Mâcha masadiradala . vi Gu-
3. ruvâradandu Apsara-gaṇikeyarū konḍuye Mâragavunḍage
4. maga Iḷiga parôksha-vineya gedu kalla nirisida Siddha-gâ-
5. unḍana Gâvunḍa Annachari geda Badugûra Śrīdharayya barada

*Note.*

The top of the viragal is broken off, and several letters have disappeared. The remaining portion of the inscription seems to record the death of warriors Bâdiya, Mâcha and etc., in rescuing cattle carried off and the erection of this Viragal in memory thereof by Iḷiga, son of Mâragavunḍa. The signatory to this record is named as Siddha-gâvunḍana Gâvunḍa and engraver's name is recorded as Annâchâri, and Śrīdharayya of Badugûr is mentioned as the composer of the inscription.



## 14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhānu-sam-
2. vatsarada Phālguna-ba-
3. hula 10 Bhā Tulala-
4. da Muttenagaḍana
5. maga Chikannagau-
6. ṇḍa nilisida kallu

*Note.*

This records the erection of the stone pillar by Chikannagavūḍa, son of Muttenagavūḍa of the village Tolalu on Sunday the 10th lunar day of the dark half of Phālguna in the year Chitrabhānu.

## 15.

At the village Tagare in the Hōbaḷi of Bikkodu, on the 1st viragal in front of Išvara temple.

Size 3'—6"×2'—6"

Kannada language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalēsvara tribhuvanamalla-Vīra-Sômē-svara-dēva-
3. . . . . rājyadalu prithvī-rājyaṃ geyyuttam ire śrī- Visvāvasu-samvatsara-
4. da Jyēshṭha-suddha 15 Ā Sōyidēva-damṇāyaku Tagare-nāḍa Taga-
5. reya kōṭeya hatti kāḍe Maḷegiriya Benṇegaḍana maga Rāmayyanu
6. halavaroḷu kāḍi Tagareya Rāmayyanu svargga-lōka- prāptan ādanu
7. ātana tamma Handināḷa Chāvayanu parōksa-vineyamam māḍi bīragalla nīṛisi-
8. danu Bammayahalliya bayalooḷu beddale koḷaga 9 manṇa koṭṭanu

*Note.*

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômēśvaradēva on Sunday the 15th lunar day of the bright half of Jyēshṭha in the year Viśvāvasu, Sōyidēvadamṇāyake scaled the fort Tagare in Tagarenāḍ and fought. Thereupon Rāmayya son of Maḷegiri Benṇegaḍa fought hard and went to heaven and his younger brother Chāvaya of Handināḷ set up this viragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 koḷagas in the fields of Bammayahalli.

## 16.

At the same place, on a 2nd Viragal.

Size 3'—6"×2'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalēsvaraṃ Talakāḍu-Gangavāḍi Nonam-
3. bavāḍi-Banavase- Hānungaln-goṇḍa bhuja-baḷa-vīra-Gangan asahāya-
4. śūra Sanivārasiddhi gūḍidurggamalla chaladankarāma nissankapra-
5. tāpa Poysala-Vīra-Ballāḷadēvaru Plava-sam-vatsarada Chaitra-su
6. tadige Sōmavāradāṇḍu Herbbettāda Bācheyanāyakana mē-
7. le daṇḍetti bandali Tagare-nāḍa Tagareya Māḍigāvūḍan alliha
8. . . . . tottaladūḷidu kon-
9. ḍu tānum suralōka-prāptan ādod ātana vīratanamam



10. mechchi Ballâladêvaru Tagareyal ondu hanavina mannam
11. biṭṭar i-mannan ârânum kiḍisidaḍe Vâraṇâsiya-
12. lu brâhmaṇarumam kavileyunam konda pañcha-mahâ-pâtaka-
13. dolu hôhanu Bayagâvuṇḍa parôksha-vineyam mâḍi vîraga-
14. lla nîrisidanu

*Note.*

This inscription also begins with the usual invocation to Sambhu and records that during the reign of the Hoysala King Viraballâladêva, on Monday the 3rd lunar day of the bright half of Chaitra in the year Plava, the king marched upon Bâcheyanâyaka of Herbbetṭa and that thereupon Mâdigâvuṇḍa of Tagare in Tagarenâḍ fell upon the enemy and died. The inscription further records that admiring his valour, King Ballâladêva made a gift of a plot of land of the value of 1 hana and that Bayagâvuṇḍa set up the viragal as a mark of respect to the memory of the departed warrior. The usual imprecation is found at the end of the record.

17.

At the same place, on a 3rd viragal.

Size 1' -6" × 2' -6".

Kanraḍa language and characters.

1. śrī namas tunga-sîras-tumbi-chandra-châmera-châravê | trailôkya-nagarâ-  
rambha-mû-
2. lastambhâya Sambhavê svasti śrîman-mahâ-maṇḍalêśvara tribhu-
3. vanamalla chaladankarâma malerâjarâja malaperoluganḍa Sanivâra-
4. siddhi giridurggamalla pratâpa-Hoysala- śrī- Vîra-Ballâladêva.

*No'e.*

The inscription contains the usual verse in praise of Sambhu and the name of the Hoysala King Viraballâladêva with his titles. The rest of the inscription has disappeared as the inscription stone is broken after line 4.

18.

At the same place, on a 4th Viragal.

Kannaḍa language and characters.

1. namas tunga-sîras-turga-chandra-châravê || trailôkya-nagarârambha-mûla-
2. stambhâya Sambhuvê || svasti śrîman-mahâ-maṇḍalêśvara-Vîra-Nârasin-
3. gadêva | pritvi-râjyam geyyuttirdam saka-varusada 1199 neya Îsvara-saṁ-
4. vatsarada Jyêshṭha-sudha 10 Sô-dandu Atthalige-sâyira-bhûviya Malligenâḍu
5. Nemanâḍa mallegâlegake bandandu â-Bekunâḍu marevaḷige bandaḍe Ta-
6. gareya daṇḍina Chavudagâvuṇḍana maga Nâraṇadêva Bekunâḍa marevaḷige
7. . . . . t iridu
8. suralôka-prâptan âḍaḍe Benṇeya Allapa vîragalla
9. nîrisidaru

*Note.*

This inscription also begins with the invocation to Sambhu. It next records that during the reign of the Hoysala King Nârasingadêva, there was a combat (malla-gâlega) between the people of Malligenâḍu in Atthalige Thousand Province and of Nemanâḍu and that the people of Bekunâḍu went to the rescue of Nemanâḍu and that in this fight Nâraṇadêva, son of Chavudagâvuṇḍa, a warrior in the army of Tagare, fought and died and that this viragal was set up in his memory by Benṇeya Allapa. The record is dated Monday 10th lunar day of the bright half of Jyêshṭha in the year Îsvara Śaka 1199. According to Svamikannu Pillai's Tables the date corresponding to this is 14th May, A. D. 1277 but it falls on Friday and not on Monday as stated in the grant.



## 19.

At the same place, on a 5th Viraga!.

Size 3' -0" x 2' -6".

Kannada language and characters.

1. śrī svasti śrīmatu- Tagareya Masanavana Sôvana-
2. nu Bankahurada kaviya kâlegadaḥu biddanu

Note.

This records the death of Sôvana, son of Masanava of Tagare in the fierce battle at Bankâpur. This battle took place between the Hoysalas and Kadambas under the general Masana in the reign of Vishṇuvardhana. The Hoysalas were victorious.

## 20.

At the same place, on a 6th viragal.

Size 3' -0" x 2' -6".

Kannada language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Sambhavê | śrīmatupratâpa-chakra-
4. vartti Hoysala-Vira-Ballâladêvaru prithvî-râjyam geyyu-
5. ttam irddandu . . . . . Kalliyôjana maga . . . . .
6. Tagare-nâda . . . . .

Note.

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achievement of Kalliyôja's son in Tagarenâdu during the reign of the Hoysala King Viraballâladêva.

## 21.

At the village Kûsâvâra in the same Hobali of Bikkôḍu, on the 1st viragal near the ruined Basava temple.

Size 1' -6" x 2' -0".

Kannada language and characters.

1. śrī namas tunga-siras-tunga-chandra-châmara-châravê | trailôkya-na-
2. gararambham mulattambhaya Sambhavê | sotti
3. samatta bhunadhi-jâla Yâdava-kûla-tîlaka
4. malarajaraja maleparoluganda Maga-rajya- nrimula Chô-
5. la-pratipalaka || Vira-Narasigadêvar sukadim jya-geyu-
6. ttire || Mayisanada Anapaleya Gorava Balla-nada
7. odana kaladagolu kalinereyadi Tagare-nada epataṛa
8. mare-okaru | mareya okkaram kaḷu Tagare-nada eppattu
9. olaginaḍa odane kaduvaga Jaya-savâchara-Pa-
10. shya | sudha Padya Sanivaradandu Mukuri-gaudana maga Haradanai
11. talittiridu svarggalôka-prâptan âda śrī- viragali Perggaḍe Isvôra
12. . . . . mannanu biṭṭa

Note.

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigaḍa in a war waged by the inhabitants of



Tagarenādu-seventy in defence of the inhabitants of the villages, Anapalli and Goravapalli in Maysanādu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggaḍe lśvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vira Nārasingadēva, the lord of the universe, an ornament of the Yādava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chōla Kings.

## 22.

At the same place, on a second vīragal.

Size 1'—6"×1'—0"

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-cham-chāmāra-châvê | trailôkya-
2. nagarārambha-mūlastambhāya Sambhuvê |
3. svasti śrīman-mahā-maṇḍalēsvara-chakravartti || śrī- Vira Ba-
4. llāladēvar-prituvī-rājyadoḷu Akshaya-samva-
5. tsarada Āsvajya-bahula sapamī Sōma-
6. vāradandu Tagare Kūsavārada asi-
7. ya māniya vyājada gaḍiya kāḷegadalli
8. Honnagāvunḍana maga Kavuraṇa halabaru vi-
9. raram talutt iṛidu suralōka-prāptan ādanu

Note.

This records the death of Kavuraṇa, son of Honnagāvunḍa in a fight with sword in a boundary dispute between the people of Tagare and Kūsavara in the reign of the Hoysala King Vira Ballāladēva. The record is dated Monday the 7th lunar day of the dark half of Āsviṇya in the year Akshaya. The date cannot be verified.

## 23.

At the village Jōḍi Kṛishṇāpura, in the same Hobali of Bikkōḍu, on a stone set up near Tirumalēdēva temple.

Size 4'—0"×3'—6".

Kannaḍa language and characters.

1. Śārvari-samvatsarada Chayitra su | lu . . . . . Narasa  
panāyaka . . . . .
2. . . . . nāyakaravara Bōganāyakana pavutra . . . . .
3. panāyaka-suputra Hariyapanāyakannu . . . . .
4. vanakendu Bōgapadēvarge koṭṭa . . . . . Kṛishṇā . . . . .  
grānta-bhūmiyoḷu
5. gaida bhūmiyalu giḍu-mara . . . . .
6. . . . . yi-haliyanu āru apalāpisi chandra-sūryangaḷu yiruva pariyanta
7. taḍeyalāgaḍu endu koṭṭa koḍagi grāma || Gōraṇa

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Kṛishṇāpura as a koḍage to Bōgapadēva by Hariyapanāyaka, grandson of Bōganāyaka (son) of Narasapanāyaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Śārvari. The date is not verifiable.

## 24.

At the village Mūlēnahalli in the Hobali of Māḍihalli, on a stone set up at the village entrance.

Size 6'—0"×1'—6".

Kannaḍa language and characters.

1. namas tunga-śiras-tumbi-chandra-chāmara-châ-
2. ravê trayilôkya-nagarārambha-mūlastambhāya
3. Sambhavê | svasti śrī-vijayābhayudaya- Śālivāhana-śaka-



4. varuśa 1483 nege sanda kalivina krama-
5. v ent endare kalivinake saluvā
6. . . . . Dundubhi-samvatsa-
7. rada Bhādrapada ba 13 lū 11
8. srimanmahā-maṇḍalēśvarā
9. Rāmarājayadēva-mahā-arasu-
10. gaḷa mudreya Goraūra he-
11. bāruvaru Māḍihali-sime-
12. ya prabhugaḷu Māḍihaliya Vi-
13. rappagaṇḍa Mūla Kārtivīrya
14. Śivunipurada Bhadrapa Hagare Vi-
15. rabhadra Sunḍehali Gōvindasetṭi-
16. Chikkagadubali Maṇiyagaṇḍa 1 Da-
17. saūra Giḍaya Bommenahali Singāri
18. Āttikāri Kallarāyyaka muntāda ga-
19. uḍagaḷu Jōgapasetṭiya maga Chenna-
20. ppasetṭige koṭṭa pēteya śāsānada kramav e-
21. nt endare Chennigarāyana amrutapaḍi-
22. ge saluva Māḍihaliya sthala Mūlena-
23. haliyanu manna . . . . pēteyāgi ko-
24. tṭevāgi i-grāmake prati-nāma Chennigarā-
25. yapēte-sarva-svāmya ninaṇa putra-pa-
26. utra śa . . . . mu uruttiyāgi ā-chandrārka-
27. sthāiyāgi anubhavisikoṇḍu varu-
28. śa 1 kke Chennigarāyana amrutapaḍige
29. kaduguttige gaṇ 30 aksharadallu muva-
30. ttu varahamam tettu bahe yisṭakke āva-
31. va tappidare heta tāya maitanava mā-
32. didavaru . . . . u anyāyavāgi koṇ-
33. dare kā . . . . . Lingavanta tappida vi-
34. bhūtti-rudrākshage tappidavanu tiranā-
35. madhāriyāda Vaikuṇṭa-tirtakke ta-
36. ppidavanu yi-grāmakke suṇka maggade-
37. re mane-sidhāya sarvamānya stāna-
38. mānya pūrva-mariyādi Lakshumi-
39. patiya baraha

Note.

This inscription is called *pēteya-śāsana* meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Śambhu and records the grant of the village Mūlēnahalli in Māḍihalli-sthala re-named Chennigarāyapētē as a *pēte* free from all taxes to Chennapasetṭi, son of Jōgapasetṭi on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarāya. The donors were Govravūr-hebāruva, the seal-bearer (?) of the mahā maṇḍalēśvara Rāmarājayadēva, the chiefs of Māḍihali-sime, Virappagaṇḍa of Māḍihalli, Mūle Kārtivīrya, Bhadrapa of Sivunipura, Virabhadra of Hagare, Gōvinda-setṭi of Sunḍehalli, Maṇiyagaṇḍa of Chikka Gadubali, Giḍaya of Dasavūr, Singāri of Bommenahalli, Āttikāri Kallarāyaka and other gaṇḍas. The grant is dated 13th lunar day of the dark half of Bhādrapada in the year Dundubhi, Śaka 1483 corresponding to 7th September of A. D. 1561. The word *Kalivu* used in line 4 of the record is probably a mistake for *Kavalu*, a treaty or contract. The engraver of the grant is named Lakshumipati in the record.

25.

#### HASSAN TALUK.

On the hill Nanjedēvaraguḍḍa in the village Sōmpur in the Hobli of Hassan.

Size 6'—3"×3'—9".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lāncchhanam jīyāt trailōkya-nāthasya śāsanaṃ Jinaśāsanaṃ jayati sakala-vidyā-dēvatā-



2. ratna-pītham hridayam anupalēpam yasya dīrgham sa dēvah jayati tadanu  
śāstram tasva yat sarva-mithyā-samaya-timira-ghātir jyōtir ēkam rarāṇām |
3. . . . . drāgrādim Salan emban āga puliyam poyd ā Salam Poysala yōgam
4. . . . . r ppalambarum rājyam geyuttirpiram | viraya-pratāpam  
emb i janarāthōchita-charitra-yugadim jagamam jana-rayarav enisi  
negaldam Virayā-
5. dityam samasta-bhuvana-stutyam | ātang ati-mahimam Hima-sētu-samā-
6. khyāta-kīrtti san-mūrtti-Maṇōjātam marddita-ripu-nripa-jātam tarujātan  
ādan Ereyanga-nripam | ballidar avanīpati-sampādita-dharmmārttha-
7. kāma-siddhivol avanī-vallabhar ātana tarayar b Ballālam Bittidēvan Udayā-  
dityam | mūvar arasugaḷolam tām bhāvisē madhyaman adāgiyum
8. nripa-guṇa-sadbhāvaḍin uttaman ādam bhāvi-bhavad-bhūta-jishṇu Vishṇu-  
nripālam | Maleyam sādhisī māṇḍanē Talaalam Kālcīpuram Koyatū-
9. r Malenād ā Tulunādu Nilagiri ā Kōlālam ā Kongu Nanjalī Uchchangi  
Virātarājanagaram Vallūr ivellam durvvāra-dōrvvaledim
10. līleyi sādhyam āduv eney ār Vishṇu-kṣamāpālacol- . . . . yen-  
al āldam . . . . chūdāmani . . . . hāram ene
11. kinnarēśvara-śīrah-prōttunga . . . . phaṇi . . . . guṇamaṇih
12. samyakta-chūdāmani ā Vishṇuvaradharam . . . . yenisida  
Lakshmādevigam udbhavisidar i bhū-viśruta Nārasimhan āhava-
13. simham || paḍe-mātēm bendu kaṇḍang amṛita-jaladhi tām garvvadim,  
gaṇḍavātam nuḍivātang ēnan embai prelaya-samayadol mēreyam mīri  
barppā kaḍalan-
14. nam Kālanam muliḍa Kulikararān yugāntāgrīyanam sidilanram  
singadānam Puraharan-urigaṇṇannar i Nārasimhan | ripusarpad-darpa-  
dāvāṇala-bahala-śi-
15. khā-jāla-kālāmbuvāham ripu-bhūpālā-praḍipe-prakara-patutara-sphāra-jau-  
jhā-samīram ripu-rāgāṇika-Tārksyam ripu-ri-pa-rāṇi-
16. shaṇḍa-vētaṇḍa-rūpam ripu-bhūbhīd-bhūri-vajram ripu-nripe-māda-mātan-  
ga-smbam Nrisimham || . . . . pogalḍa tībra-pratāpa- . . . .  
. . . . gidu pogalḍudam mā-
17. ndodam śatru-gātra-pragaḷad-rakta-prevāha-prabala-guru-dhvānamum śatru-  
bhūbhīd-bhūri-sandōha-dāha-prachura-chitichiti-dhvānamum irvvika-
18. lpam pogaluttirkkum Nrisimha-prabala-bhūja-balātōpamam dhātrig ellam ||  
ā vibhuvina patṭa-mahādēvige sadguṇa-charitradim dam Sītādēvige mi-
19. gilād Echalaḍēvige Ballālaḍēvan udayam geydam || Kali-kāla-kṣatra-putra  
prabalatara-durāchāra- sandōhadindampole porḍḍal pēsi bēsett alava-
20. lida irahā-kāteyam rakshisalk ā Jalajāksham tāne band int avatarisidavol  
Viraballālaḍēvam kula-jāty-āchāra-sāram nripavarar udayamgeyda-
21. n āscharyya-śauttyam || vinaya-śrī-nidhiyam vivēka-nidhiyam brahmaṇya-  
nam pūrṇma-puṇyanaṇ uḍḍāma-yaśōrtthiyam jita-jagat-pratyartthiyam  
sarva-sajja-
22. na-samstutyannan udbhavad-vitarana-śrī-Vikramādityaram marujēsar Mma-  
lerājarājan ad ēm Ballālanam pōlvarē | urigaṇim berda chaṇḍā Tipura-
23. m uridavol churchchuidārugārgga . . . . ri darḍada dhagila dhandhaga  
dhaga chetechechechechitilagaṭṭu porḍḍ emba ravam kaiganme dikpālakar  
alavaliya-
24. l Viraballālanim (dim) d uridatt Uchchangi-yode ripu-nripati . . . .  
pēlal untē || raṇarangāṇa-Sūdrakam raḍedod int Uchchangi nur-  
chechalittu
25. tat-kṣaṇādi nōḍe Virātarājapura vottuttāyṭu munnānta Sēvunar āpōsana-  
mātrakam neredarill endandu Ballāla-dōrgguṇavam baṇṇisal anra
26. ballavar adār i bhūri-bhū-chakraḍol || Vilayādi yenipa Sēvunā-balāra . . . .  
. . . . nichayāvilā makarākūlav i Yadukūlparitalaga-
27. tavāyṭu bandu . . . . . | kadana-driptāri-  
raktam kūḍe haya-khuradindā . . . . . neligett aggada yā  
. . . . . ḍol muni penā . . . . . penana betti-
28. . . . . bhūtālī puṇya-rāsīkrita-vipulā-talam Vira-  
ballāla-dēvam ||
29. svasti samasta-bhuvanāśraya śrī-prithvī-vallabha rājādhirāja paramēśvara  
parama-bhaṭṭāraka Dvārāvati-puravarādhīśvaram Vāsantikā-dēvī-labdha-



30. vara-prasāda ripu-sammardana-vinōda Yādava-kulāmbara-dyumaṇi samya-  
kṭva-chūlāmaṇi śatru-kṣatriya-
31. māna-marddanam vīra-ripu-darppa-sharppa-janjhānila śrīmad vīrya . .  
. . . parākramaika-prabhāva | nirupamāta-
32. rkyā-pratāpa naya-vinaya-svabhāva | sakaḷa-jara-satyāśīrvāda | . . .  
mudgara-samara-kēli-samsa-
33. kṭa . . . ripu-vijitāditya-pratāpa | saptāṅga . . . vilāsa  
Sarasvatī . . . stambêrama (stambêrama) rāja-
34. kanthīraava | Pāndya-kula . . . daṇḍa | Pallava-kula-yaśō- vipira-  
dāvācala | . . . | Simhala-sapāla-kuranga-kula-palāyara-kāra-
35. na kaṭhōra-nija-vijaya-dōrddāṇḍa . . . | sakaḷa-ripu-nṛipa-kula . .  
. . . ityādi-nāmādi-
36. samasta-prasasti-sahitam śrīmat sārvaḥḥauma sangrāma-Rāma Bhīllama-  
diśāpattā . . . dharitripattā Malarājarāja maleparolgaṇḍa
37. Talakādu Gangavādi Nolkambavādi Benavase Pānugal Huligere Halasige  
Belvala Talavāli- taliyagōṇḍa bhujabala-Viragan-
38. gaṇ ēkāṅgavīra Sanivārasiddhi Giridurggamalla chalad-anka-Rāman asahāya-  
sūra niśśanke-pratāpa-chakravartti śrī Viraballā'adēvan asankhyāte-nija-  
chāturaṅga-balam
39. berasu Sēvūṇa-balam ellamam vīravilāsan emba paṭṭamānadim tolḍula-  
duliye | Sēvūṇa-bala-jaladhi-beḍavāṇalan ēkāṅgadim saptāṅga-sām-
40. mrājjaman aḷavaḍisi rāṣṭra-kaṇṭakāra nirmūlamam māḍi Kalyāṇa-par-  
yantam āgi sukha-saṅkathā-vinōdadim rājyaṁ-geyyuttam ire
41. tad-rājya-pūjyam appe rājadhāni Dōrasamudradolū śrīmad Vādibhasimba-  
tārkika-chakravartti Śrīpālatraividya-dēvarum avara guḍḍugal Mā-
42. risettiyum Kannisettiyum Bharatisettiyum int i nālvarum nānādēsiyum  
nageramum śrīmad Abhinava-Sāntināthadēvara bhavya-jinālayam eni-
43. pa Nagara-jinālayamam mādisida Rājasetty anvayamum āchāryyavaliyum  
ent endode śrīmad Dramila-saṅghēsmin Nandi-saṅghō' sty A-
44. rungulaḥ anvayō bhāti niśśēsha-śāstra-vārāśīpārageih śrī Vardharāna-  
svāmigala dharmatīrttham pravartisuveli Gautamasvāmigelim Bhadrabā-
45. husvāmigelim Bhūtabali Pushpadantasvāmigelim . . . Sumatibhaṭā-  
rakerim Akalankadēvarindam Vakragrīvāchāryyarim Vajranandigelim  
Simhanandigelim Paravādimalarim
46. Śrīpālādēvarim śrī Hēmasēnarim Dayāpāla-munīndrarim Śrīvijayadēvarim  
Sāntidēvarim Pushpasēnadēvarim cakra-
47. vartti śrī Vādīrājādēvarim śrī Sāntadēvarim Śabḍabrahmasvāmīdēvarind  
Ajitasēna paṇḍitadēvarim Mallishēnamaladhāri-svāmigelim
48. Śrīpālatraividya-gadya-padya-yachō-vinyāsam nisergga-vijaya-vilāsam |  
tad-anantaram śrīmat Traividyaavidyāpati-pada-kama-
49. lārādhana-śabdha-buddhib siddhāntāmbhō nidhāna . . . mritāsvāda .  
. . . dikṣhā-śikṣhā surakṣhā . . . kra Vākpati-nipunaḥ santatam bhavya-  
sēvyah sōyam
50. dākshinyamūrtir jgati vijayatē Vāsupūjya- bratīndrah tad-anantaram  
sura-rājendra-madēbha-danta-chayadol diggāmi . . .  
mandiradol bha-
51. rgga-karāla vi . . . la-tamō Himādri-kūṭangalol Dharaṇīndrōdgha-kirīṭa  
kūṭa-taladol Vāgdēvi . . . yend arival śrī muni Vajra-
52. nandiya gabhīrōdāra . . .  
. . . baḷasita . . . jan
53. gala kōḍinol podalḍ esedu Mandaraman eyde . . .  
yaśō-lateye muni Vajranandiya
54. Ingaḍalannaruvali . . . Vajranandi-  
bratiyā | tat-sa-
55. mayadol Kumāran andu samasta-prabhugāvunḍugali nāḍa kāyu . .  
. . . pratāpa-chakravartti Viraballāla-
56. dēvanam kāṇalvēḍi bandirddalli Abhinava-śrī-Sāntināthadēva . . .  
mam ashta-vidhārcchaneyumam pūjeyumam ṛishiyar āhāra-dānamumam
57. kaṇḍu piridum santasam māḍi dēvara śrī-kāryyakke . . .  
nāḍagaunḍugal tammol aikametyavāgi pratāpachakra-
58. vartti Viraballāladēvam bandu . . . sāntidēvar- ashta-  
vidhārcchanegam khaṇḍa-sphuṭita-jirṇōddhāraḥkam ṛishiyar-āhāradānak-  
kavāgi



59. śaka-varshaṃ 1114 neya Virōdhikrit-samvatīśarad uttarāyana-sankavāpa-  
dandu . . . Vajranandisaiddhāntadēvarige dhārā-pūrvakam . . . nāda  
Maisenāda
60. Gummanavṛittiyoḥ . . . Muchchandiyaṃ Kaḍalahalliyam . . .  
Kaḍalahalliya isānyada Torenā-
61. da Santenādā Gannināda . . . naḍadu Yeluvalada vimeya naṭṭa  
kallu alli Guravinagundiye . . . Maratitāleyamo-
62. radi . . . moraḍi Chancharivallāda taḍi Kaḍaleya-  
halliya āgnēyadal Uridavālikeya Lavivalliya Gummanavṛittiya nā-
63. gava . . . ya moraḍi Chancharivallam mattav-i Kaḍaleya-  
halliya nairityada Bellareya kaṇi-
64. yakalu . . . khadeya . . . kolavūrbballam mattiya  
marana . . . gallatattu mattav i Kalleyahalliya vāvavya-
65. da Torenāda Halliyabiddina trisandhiyolu . . . kargallamoraḍi  
allim Chancharivallam ten-tattu vaṭavṛiksha a-
66. lliṃ mattav i Kaḍaleyahalliya isānya Gummanavṛittiya tri-sandhiya naḍu-  
gaṇeya kūḍittu int idu sīmā-krama l mangala mahā śrī
67. bhūmi-dānāt param dānam . . .  
sva-dattām para-dattām vā yō
68. harēta vasundharām shashtīr varsha-sahasrāṇi viśṭhāyām jāyate krimih-

### Translation.

Victory to the commandment of Jina, the lord of the triple world, its symbol being the supremely profound *syādvāda* of inestimable value. Blessed is the lord whose heart is the jewelled seat of the goddess of learning, free from contact with the outer world. Victory to his teaching which is the only light to human beings for dispelling the darkness of false religions.

Sala killed a tiger and became Poysala. After several kings in his line came Vinayāditya, praised by the whole universe, his two royal qualities, politeness and prowess shining like two eyes for the world. His son was King Ereyanga, possessed of great glory and fame extending from the Himālayas to Rāma's Bridge, a Cupid in beauty and a vanquisher of hostile kings. He had three sons. Ballāla, Bittidēva and Udayāditya, who seemed to be the embodiments of his three great pursuits, *dharma* (righteousness), *artha* (wealth) and *kāma* (desire). Among these kings Vishṇu was the middle one (by birth) but the foremost by his royal qualities and superior to all kings that passed away or are present or are to come. He was not content with the conquest of Male but went on capturing Talavana (Talkād), Kānchīpura, Koyatūr, Malenād, Tulunāḍu, Nilagiri, Kōlāla, Kongu, Nangali, Uchchangi, Virāṭa-rājanagara (Hānagal), Vallūr, by the mighty prowess of his arms.

The son of Vishṇuvardhana and his queen Lakshmādēvi . . .  
was the world-famous King Nārāsimha, a lion in battle. Not to speak at length : this Nārāsimha was a sea of nectar to the person who went to him submissively ; but to one who spoke harsh words from pride, he was an ocean transgressing its boundaries in the time of deluge, a Kāla, an angry serpent, a fire ending the universe, a lightning, a lion, the fiery eye of Śiva. King Nṛsimha is a black (rainy) cloud to the wild fire that is the pride of enemies, a storm to the lamp the hostile kings, a Garuḍa to the host of serpents the enemies, an elephant to the lotuses the opposing kings, a thunderbolt to the mountains the enemies, a lion to the wild elephants that are the hostile kings. Even if men cease to praise the valour of King Nṛsimha, the terrific sound of the river of blood flowing from the bodies of enemies in battle, will be proclaiming to the whole universe without a shadow of doubt the great might of arms of king Nṛsimha.

His son by the crowned queen Echalaḍēvi, who surpassed Sitādēvi by her good character, was Ballāladēva. Viraballāladēva, possessed of wonderful prowess and good conduct, worthy of his race and family, appeared as if he were Vishṇu himself born in human form in order to protect his great consort (the earth) who had grown weary and become polluted with the sin of unrighteous behaviour prevalent among Kshatriya princes in the Kali age. Who can equal Ballāla, overlord of Male Kings, a treasure-house of politeness and wisdom, devoted to Brahmans, possessed of righteousness, a lover of great fame, a conqueror of all opponents on earth, worthy of being praised by



all good people and a Vikramāditya in liberality ? Is it possible to describe the greatness of Viraballāla by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Śiva ? Who can sufficiently praise on earth the prowess of Ballāla by whom Uchchangi was destroyed, Virātarājapura (Hāngal) was swallowed at a mouthful and the power of Śēvunās opposing him was sipped like a drop of water.

Be it well. While the illustrious Viraballāladēva, the refuge of the universe, favourite of earth and fortune, rājādhirāja-paramēśvara, paramabhāṭṭāraka, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in destroying enemies, a sun in the sky that is the Yādava race, crescent jewel of righteousness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendent like the sun, a royal lion to elephants that are the hostile Kings,

a wild fire to the forest that is the fame of the Pallava race, scatterer of the deer that are the Sīmhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhīlāma, king over Male Chiefs, vanquisher of opponents, conqueror of Talakāḍu, Gangavāḍi, Nalambavāḍi, Banavase, Pānungal, Huligere, Halasige, Belvala, bhujabala-Vira-ganga, a hero requiring no assistance, niśānka-pratāpa-chakravartī, the illustrious Viraballāladēva, crushing the whole

army of Śēvunās with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Śēvunās, administered his kingdom with the seven attributes of sovereignty and uprooting all enemies to his kingdom and reigned over a territory extending up to Kalyāna in peace and happiness :—

Be it well. In the capital Dōrasamudra, respected throughout the kingdom, the illustrious Vādibhasimha-tārkika-chakravartī Śrīpāla-traividya-dēva and his disciples Mārisēṭṭi, Kānisēṭṭi, Bharatisēṭṭi, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinavaśāntināthadēva called Nagarajinālaya. The following is the pedigree of Rājasetṭi, who was instrumental in the construction of the said basti and also of his guru.

In the Nandi-sangha which is a part of the illustrious Dramiḷa-sangha and Irunga-lānvaya are several learned men well versed in all the śāstras. The holy teachings of Vardhamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu ; from him Bhūtabali Pushpadanta ; from him came Sumatibhāṭṭāraka ; from him Akalanka ; from him Vakragrīva ; from him Vajranandi ; from him Sīmhanandi ; from him Paravādīmalla ; from him Śrīpāladēva ; from him Hēmasēra ; from him Dayāpāla ; from him Śrīvijayadēva ; from him Śāntidēva ; from him Pushpasēna ; from him Vādīrājadēva ; from him Śāntadēva ; from him Śabdabrahmasvāmi ; from him Ajitasēnapandita ; from him Mallishēnamaladhāri ; from him, Śrīpālatraividya.

The teachings of Śrīpālatraividya-dēva in the form of prose and poetry are ever victorious. After him came Vasupūjyabratīndra, with his spiritual knowledge obtained by the worship of the lotus feet of Traividya-vidyāpati, versed in the siddhānta . . . ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Indra . . . Śiva's body, the peaks of Himālaya mountain, the crown of Dharaṇīndra (serpent) . . .

While the Kumāra (prince) with all prabhugāvundus and nādugāvundus was on a visit to the illustrious pratāpachakravartī Viraballāladēva he was pleased to see the eight-fold worship and the free distribution of food to ascetics in the temple of God Abhinava Śāntināthadēva. On this occasion King Viraballāladēva, acting in accordance with the unanimous prayer of the nādagaundus made a gift of the villages Muchchandi and Kaḍalahalli in Gummanavṛitti in Maysenādu to Vajranandi-siddhāntidēva on the uttarāyana-sankrānti day of the year Virōdhikṛit, Śaka 1114 for the service of offering eight-fold worship to god . . . Śāntideva and for repairs of the temple and for the free gifts of food to ascetics. (Boundaries of the villages granted) . . .



A stone set up in Yeluvaladasime to the north-east of Kaḍalahalli and beyond the (common boundary of ?) Torenāḍu, Santenāḍu, and Gaṇṇināḍu . . . . . Tāley-  
amoradi near Guravinagundi . . . . . the bank of the stream Chancha-  
ravalla . . . . . to the south-east of Kaḍalyahalli . . .  
 . . . . . moradi, a pond . . . . . to the south-west of Chan-  
charivalla and Kaḍaleyahalli . . . . . the hillock of black rock situated  
in the common boundary of Kaḍaleyahalli, Torenāḍu and Halliyabīḍu : thence the  
banyan tree to south of Chancharivalla; thence the common boundry of the north-east  
of Kaḍaleyahalli, Gummanavṛitti . . . . .

Good fortune . . . . . No greater gift is found than the gift of  
land. He who takes away a gift of land made by oneself or by others will be born as  
a worm for sixty thousand years.

*Note.*

This record contains the usual genealogy of Hoysala kings up to King Viraballāla II and records the gift of two villages Muchchaṇḍi and Kaḍalahalli in Gummanavṛitti in Maysenād by King Viraballāladēva for the service of God Abhinava Śāntināthadēva set up by some settis including Rājasetṭi with the cooperation of nāḍu-gaṇḍas and the Jaina saint Śrīpālatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nāḍugavūḍas. The monk Vajranandi, disciple of Vāsupūjya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarāyana-sankrānti day of the year Virōdhikṛit, Śaka 1114. But Śaka 1114 coincides with Parīdhāvi the year after Virōdhikṛit and not Virōdhikṛit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedēvaragudda at some distance from a Śiva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Śiva worship is conducted there.

26.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmegauḍa.

Size 2'-0" × 1'-3".

Kannaḍa language and characters.

- |                  |                  |
|------------------|------------------|
| 1. śrī Vāruva-   | 4. lālarāya      |
| 2. da Bōge Sāha- | 5. koṭṭa koḍagi. |
| 3. niyarige Ba-  |                  |

*Note.*

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bōge Sāhani, a cavalry officer by the Hoysala King Ballālarāya.

27.

At the same village, on a stone set up in the Koḍagi land of Muddegauḍa.

Size 3'-0" × 1'-6".

Kannaḍa language and characters.

- |                   |                 |
|-------------------|-----------------|
| 1. śrī Vāruvada   | 4. ya koṭṭa ko- |
| 2. Bōge Sāhaniya- | 5. ḍagi.        |
| 3. rige Balālarā- |                 |

28.

At the same village, on a stone set up in the land of Hanumantarāya.

Size 3'-0" × 1'-6".

Kannaḍa language and characters.

- |                   |               |
|-------------------|---------------|
| 1. śrī Vāruvada   | 4. rāya koṭṭa |
| 2. Bōge Sāhani-   | 5. koḍagi     |
| 3. yarige Balāla- |               |



To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land of Karaḍegaḍa.

Size 3'—2"×1'—10".

Kannaḍa language and characters.

1. svadatām | paradattā vā
2. yô harêta vasundha-
3. rām | sheshthir vvarsha-sahastrā-
4. ni vishthâyām jāyatê kri-
5. miḥ | na visham visham i-
6. tyāhur brahma-svam visham u-
7. chyatê | visham êkâki-
8. nam hanti dēva-svam putra-
9. pautrakam-

*Note.*

It is curious that this inscription contains only the imprecatory stanzas found in other grants.

30.

To the east of the village Māyisamudra in the same hobali, on a stone lying in the pasture land.

Size 3'—3"×1'—6".

Modern Kannaḍa characters and language.

1. Yiva-samvathsarada
2. Kârttika ba | lû Ka-
3. darayyana maga
4. Masaṇayage |
5. Kâmarûra kereya-
6. baṇḍige biṭṭa bhû-
7. miya sâ-
8. sana

*Note.*

This records the grant of some land to Masaṇaya, son of Kadarayya, for the service of *Kereyabandi* (removal of the silt in tanks ?) of the village Kâmarûr.

31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the sluice of the tank.

Size 6'—0"×1'—6".

Kannaḍa language and characters.

- |                        |                          |
|------------------------|--------------------------|
| 1. śrīmad-Ātrēya-      | 3. dēya Hiṭṭamayān ikki- |
| 2. gôṭraḍa Heraginûro- | 4. ḍa tumbu dēgula       |

*Note.*

This records the erection of the sluice and a shrine by Hiṭṭamayya, of Ātrēya-gôṭra, the ruler of Heragu.

32.

On the other side of the same pillar.

- |           |               |
|-----------|---------------|
| 1. Nārāṇa | 3. yaṇa       |
| 2. Malli- | 4. Hiṭṭamayya |

*Note.*

This inscription which is engraved in Kannaḍa characters of the Hoysala period contains merely three names, Nārāṇa, Malliyāṇa and Hiṭṭamayya. Probably they are the names of the builders of the tank or the sluice.



At the same village (Heragu), on a stone lying near the Išvara temple. (Number 60 of Hassan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'—6"×1'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagarā-  
rambha mûla-
2. stambhāya Sambhavē || . . . . .
3. śrī śivam astu sarvva-jagatō para-hita-niratā bhavantu bhûta-gaṇā (h)  
dôshāḥ
4. prayāntu nâsam sarvvatra janas sukhī bhavatu lōkaḥ | svasti samadhiga-
5. ta-pancha-mahā śabda-mahāmaṇḍalêśvaram Dvârâvatipuravarâdhîśvaram  
Yâ-
6. dava-kulāmbara dyumani Malaparoluganḍa Kongu Nangali Gangavâḍi
7. Nonambavâḍi Banavase Hânungalu Halasige-gonḍa bhuja-balavîra
8. Jagadêkamalla pratāpa Hoysala śrī Nârasimha Dêvaru śrîma-
9. drâjadhâni Dôrasamudrada nelaviḍinḍu dushṭa-nigraha śiṣṭa-pra-
10. tipâlanam mâḍi sukha-sankathâ-vinôdadim prithvirâjyam geyyuttam ire.
11. saka varshsha sâsiradenbattaneya Bahudhânya-samvatsarada Paushya.
12. buddha trayôdasi Sôma-vârâḍ uttarâyana-sankrâtiyam-
13. du pratāpa Hoysala śrī Nârasimhadêvara dattiyâgi Hera-
14. goḍeya Sôvanâthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sôvanâthimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarâyana sankrânti of the year Bahudhânya, Śaka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tēdi of Makara being ||

On another face of the same stone.

Kannaḍa language and characters.

- |                              |                                 |
|------------------------------|---------------------------------|
| 1. svasti samadhigata-       | 8. Bâchara sam srâvana suddha   |
| 2. pañcha-mahâsa.            | dasami                          |
| 3. mahāmaṇḍa.                | 9. bñhavâradandu śrîmatu.       |
| 4. svaram Viraba.            | 10. . . bâlâḍ Arkkê svaradê-    |
| 5. laḍêvara rājya.           | 11. vara nandâ-dîvigege biṭṭ    |
| 6. chandrârka-sthira         | 12. ettu gâṇa vondu int i-      |
| 7. Heragina sunkada herggaḍe | 13. dharmmam âvamprati-         |
|                              | 14. pâlîsade kiḍisidavange pañ- |
|                              | 15. cha-mahâ-pâṭakam akkum.     |

Note.

This records the gift of an oil-mill worked by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkêśvara of . . . bâlâ made by Bâcharasa, the chief customs officer (sunkada-herggaḍe) of the village Heragu in the reign of King Viraballâla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Śrâvana. The date is not verifiable. It ends with the usual imprecations.



To the north-west of the same village Heragu, in the land of Mārana Timma.

Size 4'—4"×1'—6".

Kanṇaḍa language and characters.

1. śrī ōm namaś Śivāya . . . . . chārave
2. trailōkya-nagarārambha-mūlastambhāya Sambhavē i svasti śrī-
3. mat-pratāpachakravartī Hoysaḷa vīra . . . . .
4. ysala cha . . . . . yuḍuga . . . . .
5. namba bhūbhujam i . . . . . ya . . . . .
6. yāryya-nandanam i . . . . . na . . . . .
7. pp Ereyanga-bhūbhujam ll samara . . . . . ya . . . . . yam . . . . . na
8. suran atulavijayam vi . . . . . rātiyam Narasimha-su-
9. tan āgirdam i Viṣṇu-tanaya . . . . .
10. . . . . koṇḍera . . . . . Tribhuvanamalla . . . . . la . . . . .
11. . . . . ka . . . . . Nāra-
12. . . . . rāgirdar . . . . .
13. simhan āhavasimham . . . . . Talakāḍu Gangavā-
14. ḍi Noṇambavāḍi Hānūgallu gonda bhujabala vīra-
15. . . . . pratāpa Hoysaḷa vīra Ballāla dēvaru śrīmad-rājadhā-
16. ni Dōrasamudradōlu sukha sankathā-vinōdadim rājyam-
17. geyyuttum ire tat-pāda-padṁopajīvi . . . . .
18. ntavāmara sangama-dhātri . . . . .
19. ladēvigam ātmajar apra . . . . . jagalu . . . . .
20. rge Dēvarāja . . . . . la . . . . . nu vā . . . . .
21. tanaya Heragimya mārānu venipa . . . . .
22. ru . . . . . bhōdhi . . . . . dhareyol i . . . . .
23. kritapunya Māchiseṭṭi . . . . . dharmmadim . . . . .
24. kshitibinayama . . . . .
25. satam kuladipakā Māchiseṭṭiyum svasti sakavarisha 1105 . . . . .
26. Sōbhakrit-samvatsarad Āshāḍha śuddha Pāḍimi Sō-
27. mavāradandu . . . . . Heragūru . . . . .
28. nna heggaḍeyum Māchiseṭṭiyu Maysenāḍa gavuḍugaḷu . . . . .
29. prajegaḷuv irddu . . . . . Sōmēsvaraśvāmi-dēvālyada haḍu-
30. vana meyya gadde salage hattu beddale mattar ondu ll int initu-
31. vam Māreya bhaṭṭa Māde (ya) ge kālam karchchi dhārāpūrvakam mā-
32. di bittaru ll idan ārādaruvādalli pratipālisidavaru . . . . .
33. sāyira kavileyum Gangeya taḍiyali kōḍum ko-
34. lagavam honnum belliyim kattisi chaturvēdadā pārāga brā-
35. hma nargge kōṭṭa phalam eyduvaru kiḍisidavaru saha-
36. sra-kavileyam brāhmaṇarumam Gangeya taḍiya-
37. li vadhiyisida gatiyan eyduvaru ll ōm namaś Śivāya ll . . . . .
38. sva-dattam para-dattam vā yō harēti vasundharā . . . . .
39. hasrāni miṣṭāyām jāyatē krimih ll i-dharmmava . . . . .
40. n . . . . . Chāmayana . . . . . Māchiseṭṭi ll i-dharmmava Haryapagavunda . . . . .
41. seṭṭige dēvara hindana gadde hattu koga salvudu . . . . .

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring 1 mattar to the west of Sōmēsvara temple by . . . . . heggaḍe of the village Heragūr together with Māchiseṭṭi, the gaḍas and other inhabitants of Mayse-nāḍu to Mādeya, son of Māreyabhaṭṭa after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 koḷagas behind the temple was granted to Māyagaunda and . . . . . seṭṭi. The record is dated Monday the 1st lunar day of the bright half of Āshāḍha in the year Sōbhakrit, Śaka 1105. According to Svamikarṇu Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sōma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.



At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma.

Size 5'—6"×1'.

Kannada language and characters.

- |              |                |
|--------------|----------------|
| 1. śrī Mahā- | 4. roya kô-    |
| 2. dēvargge  | 5. diya be-    |
| 3. biṭṭa ke- | 6. ddale ma 2. |

Note.

This records the gift of a plot of dry land of 2 mattars situated below the waste weir of the tank for the service of god Mahādēva.

37.

To the north-west of the village Kanajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallēśvara temple.

Size 4'—0"×2—6".

Kannada language and characters.

1. śrī ōm nama Śivāya || namas tunga-śira-chumbi-chan-
2. dra-chāmara-ghāravē trailōkya-nagarāraṁ-
3. bha-mūlastaṁbbāya Sambhavē !
4. svasti samasta-prāṣṭi-sahita śrīmatu Hoysaladē-
5. var Dōrasamudrada nelevīdina [lu] sukha-sankathā-vinō-
6. dadim rājyaṁ geyyuttam irddu Heragina Būchime-
7. ya Māragavaḍa samasta-praje gavudugaḷu Śri-
8. mukham emba sanchhharadandu Sōmavārā Makara-sankramaṇa
9. Betipātadandu Nāgagaḍa Chikkaṇa Mādagaḍa
10. Kālisetti int inibera putra Gavudaya . . . . . samasta-
11. prajegaḷu irddu Vāmadēvara Sōmeyana kālam karchchi dhārā-
12. pūrvvakam mādi biṭṭa gardde dēvara sāre bhūmi keya
13. Kodagehalladali sāhaṇi . . . . . ya halali ! keyi Gō-
14. liya halali 10 keyi inisu Nāgaṇa dēvālyakke biṭṭa
15. dharmma || Maragaḍana maga Māchaya sva-dattam para-dattam vā
16. yō harēta vasundharā ! sashtir varisha-sahasrāni viṣṭāyām
17. jāyatē krimi ! priyadind int idaneyde kāva purushaṁ ā-
18. yam jayaśrīyam-akke yidam [kāyade] kāyada pāpige Kurukshētra-
19. dol ekkōṭi-munindraraṁ kavileyam vēdādhyaram kond ad-ond ayaśam
20. sārddapud endu sārīdapuv i-sailāksharam dhātriyo!

Note.

This records the gift of some wet land to Sōmeya, son of Vāmadēva, by Būchimaya of Heragu, Māragauḍa, all the *praje-gauḍas*, Nāgagaḍa, Mādagaḍa son, of Chikkaṇa, Kālisetti and their sons Gaḍaya and all other people for the service of a temple built by Nāgaṇa. The grant is signed by Māchaya, son of Maragaḍa and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dōrasamudra, on Monday, the day of Makara Sankrānti and Vyatipāta in the year Śrīmukha.

The grant ends with the usual imprecatory verses.

38.

At the village Kōḍihalli in the same Hobali of Heragu, on a viragal set up near the Iśvara temple below the tank.

Size 3'—0"×2'—0".

Kannada language and characters.

(1st row)

1. svasti . . . . . tribhuvanamalla malaparo-
2. luḡaṇḍa . . . . . Vishnuvarddhana Biṭṭidēva



(2nd row)

3. poysalaṃ Gangavāḍi Tombhaṭṭarusāsi . man ālutta-  
 4. m i . . . . . ru-go  
 5. lalu bandu kādi biḷdu Sômana Sivalôka-

(3rd row to right)

6. prapitan āda śrī

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Sômana in a cattle-raid during the reign of king Vishṇu-vardhana Biṭṭidêva Poysala over the province Gangavāḍi Ninety-six Thousand.

39.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Gaṇêsa.

Size 2'—4"×2'—7".

Kannaḍa language and characters.

- |                         |                               |
|-------------------------|-------------------------------|
| 1. śrīmatu              | 4. Rāyananayka-               |
| 2. śrī Rāmapa Sa-       | 5. karu Kittanakereya . . . . |
| 3. rvari-samvatsaradalu | nikkisida                     |
|                         | 6. kaḷachi āgi māḍuva hola    |

Note.

This records the grant of some land by Rāyaṇa Nāyaka as rent-free estate (*kaḷachi* or *kāṇāchi*) to some person in the year Śārvari for having done some service at Kittanakere.

40.

At the same village, on a stone lying by the side of the Iśvara temple.

Size 5'—6"×2'—0".

Kannaḍa language and characters.

1. svasti samasta-bhuvanāśrayaṃ śrī-prithivīvallabha mahārājādhirāja paramēśva-
2. ra paramabhaṭṭarakam Dvārāvātipuravarādhisvaraṃ Yādava-kulāmbara-
3. diyuma-
4. ni samyaktva-chūdāmaṇi malerājarāja maleparolu-gaṇḍa Talakāḍu Ganga-
5. vāḍi No-
6. nambavāḍi Banavāse Hānūngallu Huligere Halasige Belvola Taṭṭavāḍi
7. Talakāḍunāḍu
8. gaṇḍa bhujabala Viragangan ēkāṅgan ēkāṅgavīra saṁvārasiddhi giridurgga-
9. malla chaladankarāman aśhā-
10. yaśūra niśsenkapratāpachakravartti Hoysala vīra-Ballāḷadēvarasaru Kalyāṇa-
11. paryyantam ā-
12. gi sakala-jana-kalyāṇa-mahōtsavadim ēkachchhatra-chchhāyeyim suka-
13. sankathā-vinōdadim rājyam geyutta-
14. m ire ll
15. svasti śrīmatu saka varsha 1117 neya Rākshasa-samvatserada Māgha su 10
16. Brihavā-
17. radandu Chaṭṭagaṇḍara Māḷayyana maga Sōmeyanu Hāruvanahalliya
18. dāriyalu
19. hemmakkaḷa uḍe urchchalīyade tāṇuṃ tana sangaḍada Bechcheya-māvanuṃ
20. vīragāḷegaṃ kādi he-
21. makkaḷa kādu kaḷihi kaḷḷaram kondu tāvu sura-lōka-prāptar āgi dēvakan-
22. neyar uydaru ā-
23. tan illada heṇṇage ātanim hiriyaṇṇa Kalleyanuṃ ātana tamma Benacheyanuṃ
24. avara kiṇi-



14. yayya Kaṭṭadahalliya Mādigaḍaṇum int i-mūvarum ātana vīravastuvam  
nīlida silālēkhe
15. Chaṭṭagaḍara kereya kelage tamma kere-maṇṇinalli Benacheyanum Bam-  
meyanum Sōmajiyana kalam ka-
16. rechchi vīragallige nivēdyakkam hū-patregam dhārā-pūrbhakam māḍi biṭṭa  
gade ko 4 yi-dharmma
17. yi-dharmmavam pūjisade
18. udāsina-māḍidade kavile-
19. yam brāhmaṇara konda pāpa.

*Translation.*

Be it well. While Hoysala Vīra Ballāladevarasar, the refuge of the whole universe, favourite of Fortune and Earth, mahārājādhirāja, paramēśvara, paramabhaṭṭāraka, lord of the excellent city of Dvārāvati, a sun in the firmament of the Yādava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakāḍu, Gangavāḍi, Nonambavāḍi, Banavase, Hānūgallu, Huligere, Halasige, Belvola-Taṭṭavāḍi and Talekāḍu-nāḍu, bhujabala Vīragangan, great hero, Śanivārasiddhi, Giridurgamalla, a Rāma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyāṇ under a single umbrella in peace and prosperity making all his subjects happy :—

Be it well. On Thursday 10th lunar day of the bright half of Māgha in the year Rākṣasa, Śaka year 1117, Sōmeya, son of Mālayya who was the son of Chaṭṭagaḍa along with his uncle (?) Bechcheya fought heroically on their way to Hāruvanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mādigaḍa set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sōmajiya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 kolagas below the tank of Chaṭṭagaḍanakere from among the lands there belonging to them in order that food and flowers may be offered to the vīragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmans.

*Note.*

This inscription belongs to the reign of the Hoysala King Viraballāla II. It is a vīragal recording the death of a warrior named Sōmeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vīragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1198. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Išvara temple ruins.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. śrī namaḥ stunga-siras-tumbi-chandra-chāmara-chāravē | trailōkya nagarāraṇi
2. bha-mūlastambhāya Sambhavē || lingamene janani-janakam lingamene ena-
3. gāldan āptabāndhava bhrātru || lingam ene sarvvaṇ enisuva sangam doreko-
4. lge janma-janmāntaradoḷu || ōṃ namaḥ Sivāyaḥ Gaṇapatyāya namaḥ | śrī  
śrī
5. Śrig utpatti-nimittav āda Yadu-vamśāmbōdhig indhūdbhavad rāgam śrī-  
Salanem-
6. ban āgi puliyam poydā Saḥam Hoysalam yōgindrōktiṇ ādan ā-pesare
7. tad-vamśadavargg appina bhōgaiśvaryya-guṇānvitar ppalabarum rāyam-  
geyutt irppinaṇ | vinaya-prati-
8. pa-rūpaṇ Vinayādityaṇ samasta-bhuvana-stutyam | janakke tāldi  
Karnṇan enippam san-mārgga-vri-



9. tti nityābhyudayam || ā-Vinayāditya-sutan appa Ereyangadēvangam Echala-  
dēvigam puttī pu-
10. rushārtta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballāladē-  
vanum Bittidēvanum Udayā-
11. dityanum endu mūvar arasugaḷavarolu madhyaman āgiyum kshatriya-dharm-  
madoluttaman enisi Ma-
12. le-modalāgi mūdaṇa samudrame simeyenal ādam || ā-Vishṇuvarddhanangam  
bhāvōdbhava-rājya-Lakshmiy enisida
13. Lakshmādēvigam udubhavisidan ī-bhū-vīsruta-Nārasimhan āhava-simbam ||  
ā-vibhuvina paṭṭamahādēvige sadgu-
14. na-charitradindam Sītādēvige migilād Echaladēvige Ballāladēvan udayam-  
geydam | ātana vikramam upamātītam bhū-ta-
15. ladal ulḷa bhūṭala-patigaḷu bhūti-nata-vikatam āvudō || tan-nija-dhareyan  
ādai sa nādāḷvar || rāṇa-rangāṇa-Sūdrakam
16. nadedod int Uchchangi nuchcha tatu-kshapadim nōde Virāṭarājapuram  
ottutt āytu muntt ānta Sēvunar āpōsana-
17. mātrakam neredar illendandu Ballāla-dōr-guṇamam baṇṇisal aṇṇa ballavar  
adār ī-bhūri-bhū-chakradolu | ānatōgrīvar e-
18. nippa Pāṇḍya-kulamam nirmūḷaṇam geyd ajēvanan udātta Murāri-  
Kēsavaṇa sarvasvaṇaḷam gelda dhīranan ātōpadim ānta Sē-
19. vuparan and ond-āneyolu gelda vīranan ār āmpa nripālakar kkadanadolu  
Ballāla-bhūpālanaṁ || svasti samasta-
20. bhuvanāstrayam śrī-prithivīvallabham mahārājādhirāja paramēsvara parama-  
bhāttarakam Dvārāvati-puravarādhīsvaram
21. Yādava-kulāmba-dyumaṇi samyaktva-chūḍāmaṇi malerājarāja malapar-  
olugaṇḍa Talakāḍu Gan-
22. gavādi Nōṇambavādi Banavase Hānungallu Huligerē Halasige Beluvala  
Taṭṭavādi Talekāḍunāḍu
23. koṇḍa bhujabala-vīragangan ēkāṅgavīra sanivārasiddhi giriduggamalla  
chalad-anka-Rāman asahāyaśūra nissanka-
24. pratāpachakravartti Poyisaḷa Vīra-Ballāladēvarsaru Kalyāṇa-pariyantamāgi  
sakala-jana-kalyāṇa-mahō-
25. tsavadin ēkachchhatra-chchhāyeyim sukha-sankhatā-vinōdadim prithivī-  
rājyam-geyyutam ire || tat-sāmrajya-pū-
26. jyam appa Uddingapālar ānvāyam ent endaḍe || śrī-Uddingapālādēvaru  
tamma ettisida dēvālyada dharmma pra-
27. varttisuvalli avara magan appa Isarajiyange Kittacakeṇeya Prithirāva-  
setṭiya makkaḷu Chāmagauṇḍa Mā-
28. digavuda Sōmagavuda int ī-mūvarolage Chāmagavudana makkaḷu Rāma-  
gavuda Pārisagaḍa
29. Daṇḍigavuda Mahādēvasetṭiya makkaḷu Rāmeyanāyaka Chākeyanāyaka  
Hachayasāhaṇi Sō-
30. magavudana makkaḷu Pārisagavuda Jannagavudanum int ī-mūvaru gavu-  
ḍugaḷum Bittanaheggaḍe Ādityadēva Ga-
31. ṇapayya Singaṇṇa Bōkaṇṇa Baddagavudara Māleya Keyimālagavudara  
Kalleya Masanagavudana ma-
32. ga Kēṭayya Echagavudara Māchaya Honnōleya Māragavuda Dopḍavurada  
Mākisetṭi Kattadahalliya Mādi-
33. gavuda Muttattiya Kālisetṭi Setṭigahalliya Kācheya Tibbagavudara Bom-  
meya Kāmeya Kōṇana Giriyaṇa E-
34. kajja Nādara Kēṭaya Dēmisetṭiya Dēvaṇa int inibarum pramukhyavāgi  
svasti śrīmatu saka variśa 1095 neya
35. Vijaya-samvachharada Vaiśākha su 10 Brihavāradandu Siddhēśvaradēvara  
aṣṭa-vidhārchanegam niyivēdyakam khaṇḍa-sphutita-jīrṇō-
36. dhārakavāgi śrī-Vīra Ballāladēvara ardhaṅga-lakshmi Umādēviyara hiriya-  
maneverggaḍe Kēsimaṇṇanum Bittiyana-
37. herggaḍeyum mūvaru gavuḍugaḷum samasta-prajegaḷu mukhyavāgi ā ūra  
hiriya keṇeya keḷage 25 gē-
38. ṇum bāchi-vidiya-kōlalu Kaḍavada gondiyalli kaba | rātakam sa 1 ko 10  
Muguliyakattada hir-
39. de hiriya tūmbinanitu harivalli sa 2 ko 10 hāḷa mēle beddale kamba 4 rā ||  
kayigāṇa | ondu dēva-



40. golagada mǎrgolaga int initumam Uddingapāladēvara magan appa Isvaraji-  
yana pāda-prakshālana-pu-  
41. rassara dhārā-pūrvvakam mādi sarvva-bādhā-parihāram āgi ā-chandrārkkam-  
baram naḍavantāgi biṭṭa da-  
42. tti || sva-dattām para-dattām vā yō harēt sam vasundharām shashṭim  
varsha-sahasrāpi viśṭhāyām jāvatē kri-  
43. miḥ || priyadind int idan eyde kāva purushang āyum jayaśrīyum akke idam  
kāyade kāyva  
44. pāpige Kurukshētradol Vāraṇāsiyol ekkōṭi-munīndraram kavileyam vēdā-  
dhyaram kond ad-  
45. ond ayaśam porddugum endu sārīdapuv ī-śailāksharam dhātriyol ||

*Translation.*

Salutation to Sambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Siva. Obeisance to Gaṇapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Saḷa a full moon. By slaying a tiger he was called Hoysaḷa by the foremost of Yogis and this name Hoysaḷa continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayāditya, an embodiment of nobility, praised by the whole world, a Karna to people, a follower of the path of righteousness and ever prosperous. To Ereyanga, son of Vinayāditya and Ēchaladēvi were born three sons Ballālādēva, Biṭṭidēva and Udayāditya, who were full of fame and appeared as if they were the embodiments of the three great *purushas*. Of them, the middle one Biṭṭidēva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Viśṇuvardhana and to Lakshmādēvi, a queen over the Kingdom of Cupid, was born the world-famous Nārasimha, a lion in battle. That king had by his crowned queen, Ēchaladēvi, who was superior to Sītādēvi in character, a son named Ballāludēva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballāḷa in the vast expanse of earth? For, it is said that when Viraballāḷa, a Sūdraka in battle-field set out, Uchchangi fell away, Virāṭarājapura (Hānagal) was swallowed as a mouthful, the power of the Sēvūnas opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballāḷa who uprooted the race of the haughty Pāndyas, who carried away all the wealth . . . and who, mounted on an only elephant, conquered the Sēvūnas that opposed him in pride?

Be it well. While Poysaḷa Viraballālādēvarasa, a refuge of the universe, favourite of earth and fortune, *mahārājādhirājaparamēśvara*, *parama-bhaṭṭāraka*, lord of the excellent city Dvārāvati, a sun in the firmament of the Yādava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekāḍu, Gangavāḍi, Nōṇambavāḍi, Banavase, Hānungal, Huligere, Halasige, Beluvala, Taṭṭavāḍi and Talekāḍunāḍu, a Ganga of great valour, a warrior not depending upon others, *Sanivārasiddhi*, *Giridurgamalla*, a Rāma in battle, a hero who fights without assistance, *nīśāṅkapratāpa-chakravarti*, was ruling the kingdom of the earth extending up to Kalyāṇa under a single umbrella in peace and happiness making the subjects happy :—

The following is an account of the family of Uddingapāḷa, honoured throughout the kingdom :—Uddingapāḷadēva erected a temple and while this was in a flourishing condition, Chāmagaṇḍa, Mādigaṇḍa and Sōmagagaṇḍa, sons of Prithirāvasēṭṭi of Kittarakere; the above Chāmagaṇḍa's sons Rāmagaṇḍa, Pārisagaṇḍa and Daṇḍigaṇḍa; Mahadēvasēṭṭi's sons, Rāmeyanāyaka, Chākeyanāyaka, Hachayasāhaṇi; Sōmagagaṇḍa's sons Pārisagaṇḍa and Jannagaṇḍa; these three gaṇḍas and Biṭṭanaheggade, Ādityadēva, Gaṇapayya, Singanna, Bōkanna; Māleya, son of Baddagaṇḍa; Kalleya, son of Keyimālagagaṇḍa; Kētayya, son of Masenagaṇḍa; Māchaya, son of Ēchagaṇḍa; Māragaṇḍa of Honnōle; Mākisēṭṭi of Donḍavura; Mādigaṇḍa of Kaṭṭadahaḷli; Kālīsēṭṭi of Muttatti; Kāchaya of Seṭṭigahaḷli; Bommeya, son of Tibbagaṇḍa;



Kāmeya ; Koṇana Gīriyaṇa ; Ekajja ; Nāḍara Kēṭaya ; Dēvaṇa, (son) of Dēmiseṭṭi. All these and others :—

Be it well. On Thursday the 10th lunar day of the bright fortnight of Vaiśākha in the year Vijaya, Śaka 1095, Kēsimayya, the chief household officer of Umādēvi, queen of the illustrious Viraballāḍadēva, Bīṭṭiyaṇaherggaḍe, three gaṇḍas and all the subjects and others washed the feet of Iśvaraṇi, son of Uddingapāla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure :—1 Salage and 10 koḷagas of land in Kaḍavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 koḷagas of land below the chief sluice behind Muguliyakaṭṭa, 4 kambas of dry land in the waste land of the village. These lands together with an oil-mill worked by hand and the right to collect three koḷagas of grain as dēvagoḷaga were given away to him for conducting the eightfold worship to God Siddhēśvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity ; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

*Note.*

This inscription begins with the praise of Śiva and after several stanzas eulogising the Hoysala kings down to Ballāla II records the erection of a temple to God Siddhēśvara by one Uddingapāḍadēva and the gift of some lands and an oil-mill worked by hand to his son Iśvaraṇi for the services and necessary repairs of the temple by Kesimayya, a household officer of Umādēvi, queen of Ballāla II, several gaṇḍas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaiśākha in the year Vijaya, Śaka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

42.

On a stone lying buried to the south of the same stone.

Size 4'—0"×2'—6".

Kannāḍa language and characters.

1. jīṭēna labhyatē Lakṣmī mritēnāpi surāṅgaṇā || kṣhaṇa-vidhvamsinī kâ-
2. yâ kâ chintâ maraṇē raṇē | ôṃ namaś Śivāya.

*Note.*

This inscription merely contains the well-known stanza engraved at the end of inscriptions on viṇagals which may be translated as follows :—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle ?

43.

At the village Hullēnahalli in the Hobali of Heragu, on a stone forming part of the platform of the *karuḷa* (a magic stone usually kept in front of villages).

Size 2'—0"×1'—6".

Kannāḍa language and characters.

1. . . . . vijayābhyuda-
2. . . . . ya Śālivāhana-śaka varisham-
3. gaḷu 1288 neya Parābhava-nāma
4. . . . . simeya pergade
5. Rāmapa Mākige koṭṭa gade ko . . .
6. . . . . bedale salage 10 Bilegauna baraha
7. idake tapidōnu tamma tāyige
8. tapidōnu



## Note.

Several letters in this inscription have become worn out and are illegible. It seems to record the gift of some plots of wet and dry land by Rāmapa, pergade of . . . . . sime to Māki in the year Parābhava (?) Śaka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bilegaṇḍa. The record ends with the usual imprecation.

## 44.

At the same village, on a stone set up before the ruined Kallêśvara temple.

Size 4'—6"×2'—6".

Kannada language and characters.

1. namas-tunga-śiraś-chumbi-chandra-chāmara-chāravê ! trailô-
2. kya-nagarārambha-mûla-stambhâya Sambhavê !  
Ganapatyâya namah
3. pesarggond-âvâva dêsangalan enisuvopp âvâva duggangalam
4. bannisuttirppad âvâvav-anipatigalam lekkisutt irppad ambô-
5. dhi-nākam kayganme nalkum-kaḍala tadivaram digujaya-kriḍe-
6. yole sādhisidam bhûlôkamam kshatriya-kula-tilakam Vishnu
7. jishnu-pratâpam || svasti samadhigata-paṇcha-mahâ-sabda mahâ-
8. maṇḍalêśvaram Dvârâvatî-puravarâdhisvaram Yâdava-vamśâ-
9. mbara-dyumanî samyaktva-chûdâmanî malaparolganḍa Talakâ-
10. ḍu Kongu Nangali Gangavâḍi Non. mbavâḍi Banavase Hânungalu-
11. gonḍa bhujabalan asahâya-śûra nissanka Hoysala Nârashingha-(dê)
12. dēva Dōrasamudrada neleviḍinôl sukha-sankathâ-vinôdadim prithvî-
13. rājyam geyuttam ire || Śaka varśa sâsirada-nûya-erâḍaneya Vikrama-
14. samvatsarada Pâlguna suddha 13 Sôma-vâra Uttarâyana-sam-
15. kramanadandu Hulleyahallîya Vadda-setti Sivanâḍa-sâhanî-
16. yum mâḍidantappa dharmmakke Honnavârada Honnagaṇḍana maga
17. Bôkagaṇḍanum Haneyagaṇḍanum Hallîya Chattigaṇḍanum Haneya-  
gaṇḍan-
18. danum samasta-prajegaḷum irddu Tribhuvanasakti-paṇḍitara putra
19. Bhairavajîyana kâlam karchchi dhârâ-pûrvakam mâḍi Mallikâ-
20. rjuna-dēvar-upachârakke-biṭṭa datti modala-gadde salage eraḍu
21. kaḍeya takkila gadde salage eraḍu tumbina modala koḷagam
22. nâlku antu salage 4 koḷaga nâlku beddalu mattaru eraḍu dē-
23. vara nandâdivigege keygâna vondu int inisumam dēva-sva
24. i-dharmmaman âvanâgi pratipâlisidavam Gange Vârâṇasîya
25. tadîyalu sâsira kavileya kôḍum koḷagamam ponnalu kaṭṭisi dâ-
26. nam-mâḍida phalam akku i-dharmnavan alidavange sâsira-kavileya sâsi-
27. ra-brâmhanara konda pâtakam akku i dharmmava geyidam Bairavajîya
28. sva-dattam para-dattam vâ yô harêti vasundharâ ! sashtir-bbari-
29. sha-sahasrâṇi viṣṭâyâṇi jâyatê krimiḥ ||

## Note.

The inscription begins with the usual verse in praise of Sambhu. After this is found a verse in praise of Hoysala king Vishnu (Vishnuvardhana) who is described as an ornament to the Kshatriya race, as powerful as Arjuna, and conqueror of all the well-known countries, all the renowned forts and all the famous kings, and of the whole earth bounded by the four oceans.

The record next states that in the reign of Hoysala Nârasinghadêva residing in capital Dōrasamudra, Bôkagaṇḍa, son of Honnagaṇḍa of Honnavâra, Haneyagaṇḍa, Hallîya Chattigaṇḍa, Haneyagaṇḍa and other prajegaṇḍus washed the feet of Bhairavajîya, son of Tribhuvanasaktipañḍita and made a gift of some lands for the daily worship and also an oil mill for extracting oil for offering perpetual lamp to the god Mallikârjuna, set up (?) by Vaddasetti of the village Hulleyahalli and Sâhanî of Sivanâḍu. The record is dated Monday 13th lunar day of the bright half of Phâlguna with Uttarâyana sankramana in the year Vikrama, Śaka 1102. Śaka 1102 however, corresponds to Śârvari but not to Vikrama. Moreover the king at this date was,



Ballāla and not Nārasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

## 45.

At the village Bairāpura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavaṇṇa.

Size 4'—6" × 2'—9".

Kannāḍa language and characters.

1. Raktākshi-śaṃvatsarada Śrāva-
2. ṇa śu ' 1 dalu śrīmatu Pushpa-
3. giriya-bettāda Dēvarige
4. Hāranahallīya Bhairanāya-
5. kana kumāra Bhairanāyaka-
6. nu koṭṭa Bhairāpurakke jō-
7. di bēdige taḷavārike vi-
8. rahita.

## Note.

This inscription records the gift of the village Bhairāpura free from the imposts of *jōḍi* (quit-rent), *bēdige* (a tax), *taḷavārike* (tax for maintaining watchmen) to a Līngāyēt priest (?) named Pushpagiri Bettādadēvaru by Bhairanāyaka, son of Bhairanāyaka, chief of Hāranahallī on the 1st lunar day of the bright half of Śrāvaṇa in the year Raktākshi.

## 46.

At the village Śālagāme in the Hōbali of Śālagāme, on a stone lying by the side of Kēśava temple.

Size 2'—4" × 1'—2".

Kannāḍa language and characters.

1. (Śuklām) bara-dharam Viśṇuṃ Śaśi-varṇṇam chatur-bhujam prasanna-vadanaṃ
2. (dhyā, ēt) sarva-vighnōpaśāntay ē || svasti yama-niyava-svā-
3. (dhyā) ya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhi-śi-
4. la-sampannarum yavupāsanaḥnīhōtra-dvija-guru-dēvatā
5. (ta) tpararu mārtaṇḍōjvaḷa-kīrtti-yutarum appa śrī-
6. (mad anādi) yagrahāra Sarasvatīpuravāda Śāligāve Bhōga-
7. yya (nu) paṭaladinde kaṭṭ-aḷidu keṇey-oḍadu Kēśava-dēvara-
8. dēvālyavu vutsannavāgi apāra kāla ārum māḍuvarilladi-
9. ruduḍanu śrī pratāpachakravartti Hoysaṇa bhujba-
10. la śrī Vīra Sōmēśvara-dēvarasaru Kaṇṇanūra neleviḍinalu pri-
11. thvī-rājam geyyottirdda Kīlaka-śaṃvatsarada Chaitra-māsadaḷu
12. Māchagavudana maga Ankaḡavudana maga Māyaṇṇa-
13. nāyakan ūra karukambav ikkisi śrī Channa Kēśava-
14. dēvara māḍsi pratishṭheya māḍisidanu . . . mam-
15. gaḷa mabā śrī śrī yint-idakke sākshigaḷu
16. Sankha-Tējavūra Kaḍaga Sigeya yi . . . ra . . .
17. manṇa barada Malitamma Śrī Pāñchajanyapura-
18. Śrī Chennakēśava Śrī Chennakēśava-

## Translation.

To get rid of obstacles one must meditate on Viśṇu, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahāra village Sarasvatīpura that is the same as Śāligāve, containing (Brahmans) who are experts in practicing *yama* (restraint), *niyama*, (control of passions), *svādhyāya*, (study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushthāna* (performance of daily rites, etc.), *japa* (silent prayer), *samādhi* (absorption of the mind in god), and who are devoted to *aupāsana* (worship of fire in the morning and evening),



*agnihôtra* (keeping the domestic fire always alive) and the worship of Brâhmans, gurus and gods, and possessed of glory was ruined by the oppression of Bhôgayya. Its tanks were breached and the temple of god Kêśavadêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kilaka, while the illustrious pratâpa-chakravarti Hoysana bhujabala Śrī Virasômêśvaradêvarasa was ruling over the earth in his capital Kannânûr, Mâyanna Nâyaka, son of Ankagauḍa, son of Mâchagauḍa set up the *Karukamba* (foundation pillar ?) of the village, got the image of Channakêśava prepared and consecrated it. Peace.

The witness to this are :—the (citizens ?) of the village Sankha, Tejavûr, Kaḍaga, Sige . . . . . Written by Malitamma of Pâñchajanyapura. Śrī Chennakêśava. Śrī Chennakêśava.

*Note.*

This inscription records the oppression of the village Sâligâve by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dôrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression referred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st vîragal in the wall to the right of the entrance of Arkêśvara temple.

Size 4'—0"×2'—6".

Kannāḍa language and characters of the Hoysala period.

1. svasti śrī jayâbhyudaaś cha Byaya-sam-
2. vachchharada Sâlagâveya asêsha-
3. mahâjanangalu â vûra gadiya kâlegadalu
4. . nôjana Gummaṁ bidali âtange . . . . .
5. vûra gadiya baḍagaṇa diselu biṭṭa da-
6. tti kaṇḍuga beddale tenkaṇa kaḍeya . A- .
7. savaḷiyali kambba nûruva â gade be-
8. daleya.

(The rest of the inscription is effaced.)

*Note.*

This records the death of Gumma, son of . . . nôja in a fight caused by dispute about the boundary of the village Sâlagâve and the grant of some land in his memory by the mahâjanas of the village in the year Vyaya.

48.

On a 2nd vîragal at the same place.

Size 4'—0"×2'—6".

Kannāḍa language and characters.

*First row.*—

1. namas tunga-śiraś-chumbi-chandra-chân.ara-châravê | traiḷôkya-nagarârambha-
2. stambhâya Sambhavê || svasti samasta-bhuvanâśrayaṁ prithvî-vallabha
3. mahâ- . . . . . Yâdava-
4. kulâmbara-dyumaṇi sarbbajna-chûḍâmaṇi malerâjârâja
5. . . . . Magara-râjya-nirmûḷana Chôh.-râjya-pratishṭhâchârya
6. śrī Vira Nârasimha Dêvaru Duvârasamudrada nele-

*Second row.*—

(The rest is completely effaced.)



## Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vira Nārasimhadēva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

## 49.

At the village Kaḍaga in the same Hobli of Sālagāme, on a stone set up before the temple of God Kallēśvara.

Size 3'—6"×3'—0".

Kannada language and characters.

(Upper part completely effaced.)

(Middle.)

1. Kaḍagahaliya samasta-prajegaḷa kayyalu Mādirājaya-
2. dēva-dattiyāgi āchandrākatāraṃ suvantāgi dhārā-pūrvva-
3. kaṃ māḍi koṭṭa gadde hiriya-keṛeya keḷage yi khaṇḍuga . . .
4. keṛeya keḷage khaṇḍuga gadde Hāruvaguppeyalu kha-
5. ḍuga beddalu yinisuvam Brahmabhaṭṭarige dhārā-pūrvaka-
6. vāgi koṭṭaru maṅgaḷa mahā śrī śrī śrī.
7. priyaṇḍint idan eyde kāva manujang āyūṃ jayaśrīyūṃ akke yidaṃ kāyade
8. kāyva pāpige Kurukshētrangaḷolu Vāraṇāsiyol ekkōṭi-munindraraṃ
9. vēdādhyaraṃ kond ad ond ayasaṃ porḍuguv endu sārīdapuv ī śailāksharaṃ
10. dhā-
11. triyol ī sva-dattaṃ para-dattaṃ vā yō harēti vasundharā suṣṭīr varsha-saha-
12. srāṇi viṣṭāyāṃ jāyatē krimi || svasti śrīmatu Sāligāmiya Paṇḍi-
13. ta Mādirājaru bareda śāsana || kalukuṭiga Dēvōja māḍida rūvā-
13. ri Nanjaya-

## Note.

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mādirājaya of some plots of land to Brahmabhaṭṭa for conducting worship in some temple under the management of the mahājanas of the village, Kaḍagahalli. The record is stated to have been composed by Paṇḍita Mādirāja of Sālagāme and engraved by the *kalukuṭiga* Dēvōja and *rūvāri* Nanjaya.

## 50.

At the village Ibdāṇa, in the same Hobli, on a pillar in the Īśvara temple.

Kannada language and characters.

1. Yibdāṇe Yīśvara-dēgula.

## Note.

This inscription mentions the temple of God Īśvara in the village Ibdāṇe.

## 51.

To the east of the same village, on a stone set up in the land of Keḷamaṇe Basavayya.

Size 2'—6"×1'—6".

Kannada language and writing.

- |                        |                             |
|------------------------|-----------------------------|
| 1. śrī Mallināthadēva- | 3. Dēvappa Oḍeyaru          |
| 2. riḡe Ibdāṇada       | 4. koṭṭa koḍagiya gadde kha |

## Note.

This records the gift of a rice-field for the service of God Mallināthadēvaru by Dēvappa Oḍeyar of Ibdāṇa.



At the same village, on a stone set up in the middle of the field belonging to the temple.

Size 2'-0"×1'-6".

Kannaḍa language and writing.

- |                             |                       |
|-----------------------------|-----------------------|
| 1. Śrī Mallināthadēvarige   | 3. koṭṭa koḍagi gadde |
| 2. Ibdānada Dēvappa-oḍeyaru |                       |

*Note.*

This is a duplicate of the above (No. 51.)

At the village Ugani in the same Hobali of Sālagāme, on the 1st vīragal set up before the temple of God Ānjanēya.

Size 4'-0"×2'-3".

Kannaḍa language and characters.

*First row.*—

1. svasti śrīvatu śaka varuṣa 1251 neya Pramāthi-samva-
2. tsarada . . . . .
3. svasti samasta-bhuvanāśrayaṃ prithvī-vallabham Yādava-kulām-
4. bara-dyumaṇi malaparoluḡaṇḍa kadana-prachaṇḍa niśśankaṃ-pratāpa

*Second row.*—

5. chakravartti . . . . . Hoysala Nārasimhadēvaru pri-
6. thvī-rājyaṃ geyyuttam ire Basagaṇḍa Māragavuḍa Masaṇagavu-
7. ḍa Māragāmuṇḍa Bayalahalliya gaḍiyali tu . . . va biḍi Ba-
8. yalahalliṃyavara taṭturīḍu lēsu-māḍi saggakke salida ||

*Note.*

This records the death in a fight for the defence of cattle in the village Bayalahalli of several *gaṇḍas* including Basagaṇḍa, Māragauḍa, Masaṇagaṇḍa and Māragāmuṇḍa in the reign of the Hoysala king Nārasimhadēva. The record is dated Śaka year 1251 corresponding to Śukla and not Pramāthi as stated in the inscription.

On a second vīragal at the same place.

Size 4'-0"×2'-3".

Kannaḍa language and characters.

*First row.*—

1. . . . .
2. . . . .
3. . . . . Chōla-rājya prati

*Second row.*—

4. shṭha Hoysala-pratāpa-chakravartti śrī vīra Nārasingadevar prithvī-
5. rājyaṃ geyyuttam ire . . . . . Bayalahalliya gaḍi-
6. yali Mādagaṇḍa . . . . . taṭti-
7. ṛidu vīramam geydu . . . . . mangalaṃ astu.

(Upper row completely effaced.)

*Note.*

This inscription records the death of Mādagaṇḍa in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratāpachakravarti Vīra Nārasingadēva— the establisher of the Chōla Kingdom.



At the village Gaudagere, in the same Hobli of Sâlagâme, on the 1st viragal (Hassan Taluk No. 154 revised.)

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave || trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê || svasti śrîman-mahâman-
3. dalêśvaram Tribhuvanamalla Talekâdu Kongu Nangali
4. Banavase N. nambavâdi Hânungalu-gonḍa bhuja-bala vîra-
5. ganga pratâpa Hoysana Nârasimhadêvaru Dôrasamudra-
6. da neleviḍinalu suka-sankathâ-vinôdadalu râjyam-geyyuttire kumâ (ra Ba) lâlû
7. Dêvanaviḍḍuradalu Vijaya-samvatsarada Vaiśâkha babuḷa 5 Âdivâra Gauḍu-
8. gereya turuḡala harivinalu bare turuvaṃ maguḷchi turuvaṃ maguḷchi
9. mânade balu-geytade ninda balavan âtand areyatti kâdi kondam kali-
10. Virananoḍan igale kali Banka ûr-âlîvina turuḡolalu mânade pari-
11. d eydikâdi biddam bhôrene vimâna-achcharasiyar uydar anna kali Bankya-
12. Mâragavuḍanum âtana maga Muddayanum kalla nilisida mangala-ma-
13. hâ śrî śrî śrî.

*Note.*

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Sambhu and next records that on Sunday the 5th lunar day of the dark half of Vaiśâkha in the year Vijaya during the reign of the Hôyala king Nârasimhadêva (II) at Dôrasamudra, the prince Ballâladeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Virana and Banka fought and died and that a viragal was set up in their memory by Mâragauḍa and his son Muddaya.

56.

At the same place, on a second viragal.

Size 3'—6" × 2'—6".

*First row.*—

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê svasti śrîman-mahâ- maṇḍalêśvaram
- Yâ-
3. dava-kulâmbara-dvimaṇi sammyakta-chûḍâmaṇi malerâjarâja mala-
4. paroluḡaṇḍa kadana-prachanḍan êkāṅgavîran asahâyasûra.

*Second row.*—

5. giridurggamalla chalad-anka-Râma nissanka-pratâpa-chakravartti poysala śrî
6. vîra Nârasimhadêvarasaru Dôrasamudradalu prithvîrâjyam geyuttam ire
- Saka-variśa
7. da 1179 ñeya Kâlayukta-samvatsarada Mârggasira bahu panchami Budhavâ-
8. radandu Gavudagereya Muddagâvuḍana maga Borragauḍa Gaduballiyim
9. barutirppâga sangrâmadalli Gurama . rechalu kâdi para-balavan iridu-

*Third row.*—(Buried in the earth.)

*Note.*

This inscription records the death in a battle near the village Gaduballi of Borragauḍa, son of Muddagauḍa of the village Gaudagere during the reign of the Hoysala king Nârasimhadêva at Dôrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Mârgasira in the year Kâlayukti, Saka 1179. According to Svamikannu Pille's Tables Saka 1179 corresponds to the year Pingala and the next year Saka 1180 is Kâlayukta. Even with Kâlayukta, the weekday is wrong; for the 5th lunar day of the dark half of Mârgasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.



Size 2'-6"  $\times$  3'-6".

1. svasti śrī Badiṇṇaya a Dittama-
2. gāmundaṇa maga Ramayara-vali-
3. ya Rankiyaṇṇa tuṇṇolaḷu
4. satta Nādaṇṇana magalaḷu Bidiyaka
5. nirisidaḷu

This inscription is engraved on the back of a *vīraḡa* on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyanna son of Badiraya Dittimagaṡa in rescuing cattle and the setting up this *vīraḡa*, in memory thereof by Bidiyaka, daughter of Nādaṡa.



## KOLAR DISTRICT INSCRIPTIONS.

## Bowringpet Taluk.

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of *honge* trees in the tank bed.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Sâdhâraṇa-samvatsarada
2. Śrâvaṇa su 1 Â śrîma-
3. n mahâ-sâmantâdhipati
4. Râmarâjapagaḷu
5. Muḷuvâyi-simeya-
6. n âḷuvalli Bayira . . nâya-
7. karu śrî Râmarâjapaga-
8. ḷa anumati inda Beṭṭa-
9. da Tirumala Dêvarige ko-
10. ṭṭa hola kha ḷidanu
11. keḍisidava tande-tâyige
12. tappidavaru śrî śrî śrî

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of God Beṭṭada Tirumaladêvaru by Bayirapa Nâyaka with the permission of mahâsâmantâdhipati Râmarâjapa, ruler of Muḷuvâyi-sime. The record is dated Sunday the 1st lunar day of the bright half of Śrâvaṇa in the year Sâdhâraṇa. The usual imprecation concludes the grant. The date is not verifiable.

59.

At the village Guṭṭahalli in the same Hobli of Bêtamangala, on a rock on the hill Venkaṭaramaṇadêvara-bêṭṭa .

Size 4'—3"×2'—6".

Kannada language and characters.

1. svasti śrîmatu saka-varsha 1596 Pramâ-
2. dîcha-samvatsara Vaiśākha bahula || ya-
3. lli śrîmad akhilâṇḍa-kôṭi-bramhâṇḍa-
4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ-
5. miyavara prityarthavâgi sunkada Tippa-
6. yyanu mâdisida sôpâna sêve man-
7. gaḷa mahâ śrî śrî śrî

Note.

This records the construction of a flight of steps by Tippayya, an officer of customs, as a mark of his devotion to God Venkaṭaramanasvâmi, on the 11th lunar day of the dark half of Vaiśākha in the year Pramâdîcha, Śaka 1596.

The year Śaka 1596 is Ânanda and not Pramâdîcha. Besides the date is not verifiable.



At the village Beṭṭakūru, in the same Hobali of Bētamangala, on a rock lying on the road leading from the tank-bund to Jayamangala.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. śrīmatu Muḷuvāyi-sīme-
2. ya kārya-kartarāda Puṭṭayya-
3. navaru avara tande-tāyigaliḡe
4. puṇyavāgabēkendu śrīmatu Beṭṭa-
5. da Tīrumale Dēvarige dīpārādha-
6. na . . . . . koṭṭa hola kha ½
7. Tīrumaladēvara pādavē gati śrī

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of keeping a light before god Beṭṭada Tīrumaladēvaru by Puṭṭayya, in charge of Muḷuvāyi-sīme, for the merit of his parents. No date is given in the record.

At the village Kṛishṇāpura, in the Hobali of Kyāsamballi, on a stone set up in the land of Muniyappa.

Size 3'—6"×2'—3".

Telugu language and characters.

- 1 svasti śrī vijay ābhyaudaya
- 2 Śālivāhana-śaka varushambulu
3. 1556 agunēti Bhāva-samvatsa-
4. ram Āshāḍha śdhu 13 Śtiravāraṃ śu-
5. bha-yōgamandu śrīman mahārā-
6. jādhirāja rājaparamēśvara ari-
7. rāya-mastaka . . . . .
8. vajra-pañjara . . . . . Śrīrangarāya
9. -layyavāru prithvī-sāmrājāṃ ēlu-chuṇ-
10. dagānu tat-pādārādhukulaina Sunkaṃ
11. Sankarappagāru śrī Rāmanātha pratishṭhe
12. . . . . mānyangā
13. pandumu maḍi Rāmārpitangā . . . . .
14. . . . . induku tappinavāru
15. . . . . śrī śrī śrī

Note.

This inscription records the setting up of God Rāmanātha by Sankarappa, customs officer and the gift of a plot of wet land for the service of the god by the same in the reign of Śrīrangarāya, king of Vijayanagar, on Saturday, 13th lunar day of the bright half of Āshāḍha in the year Bhāva, 1556 of Śālivāhana era. The date of the grant corresponds to Saturday 28th June of A. D. 1634

Chintamani Taluk.

At the village Chīmanapalli in the Hobali of Chintāmaṇi, on a rock in a grove of honge trees.

Size 4'—0"×3'—0".

Telugu language and characters.

1. śrī Gaṇādhīpatayē namah
2. śrīmatu Naḷa-varusham Kārtika su . . . .



to Siddhapasetti by Krish-  
 e year Nāḷa. The date is

a stone set up in a grove of

## ers.

was ruling over the earth  
 man of Kirur attacked the  
 fight along with his younger  
 In memory of the virtuous

the reign of Mayindamarasa, a son of Noṣambādhirāja, a Kānga King, Ereyappa Nītibas and Gangas referred to in the slaying of Mahēndra the title Mahēndrāntaka.

ne fixed in the village pial.

39. *Chrysomelidae* 21

rd the gift of a plot of wet  
uma. It is dated Tuesday  
te is not verifiable.



65.

At the village Dodḍa Bommēnahalli in the same Hobli, on a boulder in the land Survey Number 10.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śrī Krôdhana-samvatsarada Pushya ba 5 lu śrīmatu Bomma-
2. nahalliya Bayapagavuḍa Rājana maga Chennapagavuḍage
3. nettaru-godage koṭṭadu grāmakāgi kādi-hôgalāgi avanige yikida
4. mānyada hola kha ½ gade kha ½ akshāradalū ayiguḷa ho-
5. la ayidu koḷaga gadeyanu nettaru-koḍage mānyavāgi ko-
6. taru yidake ārobaru aliyaḷ āgaḍu Gangeya ta-
7. ḍiya kapileya konda pāpadali hôharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 koḷagas as *nettaru-godage* (gift for service in war) to Chennapagaḍa, son of Rāja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagaḍa, chief of Bommanahalli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

66.

At the same village Dodḍa Bommēnahalli, on a stone set up near a Banyan Tree.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śubham astu svasti śrī vi-
2. jayābhyudaya Śālivā-
3. hana-śaka varishanga-
4. lu 1458 neya Durmmu-
5. khi-samvatsarada Chaitra-kriṣṇa-pa-
6. ksha Karagada-amāvāse . . . . .
7. śrīmanu mahārājā-
8. dhīrāja rāja-paramēśvara rā-
9. ja-mārtāṇḍa śrī vīra Na (ra)-
10. sapa-oḍeyara kāladaḷu śrī-
11. ma Chennēdēvara taḷigeya ni-
12. mita . . . . . gaḍaru pālista
13. . . . .
14. . . . .
15. grāmada gaḍa-prajegaḷu naḍasi-
16. koṇḍu . . . . . yidake . . . . .
17. . . . . bandareyu pālisi . . . . .
18. . . . .

(The rest is effaced.)

Note.

This inscription seems to record the gift of some land for service of God Chennedēva by some gaḍa in the reign of Vīra Narasappa Voḍeya (with titles), king of Vijayanagar ?) The date of the grant is stated to be the new moon day called Karagada Amāvāsyā in the month Chaitra of the year Durmmukhi, 1458 of Śālivāhana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.



## 67.

At the same village Dodḍa Bommēnahalli, on a stone set up in a land.

Size 2'—6"×1'—6".

Kannāḍa language and characters.

1. śrīmatu Plavanga-samvatsarada
2. Chaitra-suddha-dvāda-
3. siyalu taḷavāranu
4. Chennayadēvarige bi-
5. tṭa hola kha ½ i dha-
6. rmava ārobarū a-
7. liyalā . . . . .

*Note.*

This inscription records the gift of a plot of dry land with the sowing capacity of ½ khaṇḍuga for the service of God Chennayadēvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga. The date is not verifiable.

## 68.

At the village Sātanaḥalli in the same Hobli, on a boulder in a grove.

Size 5'—0"×3'—0".

Kannāḍa language and characters.

1. Gaṇādhīpatayē namah
2. Sādbāraṇa-samvatsarada Vayisāka ba 5 lu śrīmatu
3. Chennapanāyakara nirūpadalu Śikallu-
4. gavuḍugaḷu gōvu pasugaḷa pālīpa dharmake
5. i bayalanu biṭṭukoṭṭaru yidake
6. ārobaru tapidavaru tamma tāyige tapi-
7. davaru endu jana . . voppitada sāsāna śrī.

*Note.*

This inscription records the grant of a plot of land for the grazing of cattle by the gaṇḍas of the village Śikal under the orders of the illustrious chief Chennapa Nāyaka. The record is dated the 5th lunar day of the dark half of the month Vaiśākha in the year Sādhāraṇa. The date is not verifiable. The grant ends with the usual imprecations.

## 69.

In a deserted village called Koṭūru in the Hobali of Chintāmaṇi, on a stone set up in the pasture land.

Size 6'—0"×6'—0".

Kannāḍa language and characters.

1. śrīmatu Kālayukti sam-
2. Kārtika ba 30 lu śrī ma-
3. hārājādhirāja rāja-pa-
4. ramēśvara Dēvarāyamahā-
5. rāyara rājyadalū śrīma-
6. n-mahān aṇḍalēśvara Virupayyavo-
7. ḍeyara nirūpadalu śrīma-
8. tu Kāmapanāyakanu śrīma-
9. d akhilāṇḍa-kōṭi-brahmaṇḍa-nāya-
10. ka Ālambavāḍi Tiruvengalanā-
11. tha-dēvarige Kōṭūra kereya
12. keḷage gadde khaṇḍuga!



(6 lines effaced.)

13. āgumādikoṇḍu sukhadali
14. tamma makka mammakkaḷu . . . . .
15. anubhavisi dēvatārāḍhaneya .
16. naḍi . . . . . dendu nāvu
17. namma sarvara anumatyadinda
18. baradukotṭa silā-śāsāna
19. sa-dattam para-dattam vā yō harēta
20. vasundharā shashṭi-varsha-sahasrāṇi vi-
21. shṭhā . . . . . krimih.

*Note.*

This inscription is of the reign of the Vijayanagar king Dēvarāya and records the gift of a plot of wet land below the tank at the village Koṭṭūru for the service of God Tiruvengalanātha of Ālambavādi (now called Ālambāḍi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kālayukti. The date is not verifiable. The grant ends with the usual imprecations.

70.

At the village Ālamgiri in the Hobali of Chintāmaṇi, on the left basement of the tower over the ornamental doorway of the temple of God Venkaṭaramaṇa.

Size 5'—0"×5'—0".

Kannāḍa language and characters.

1. Hēmaḷambi-samvatsarada śrāvāṇa ba 5 lu
2. śrīmatu Chinnapanāyakaru
3. muṭuvaliya dharma koḷa bēḍa endu
4. hākida śāsanaḍa vivara
5. ī Kayivarada gaḍiya Mālahāḷa-
6. sīme Ālambagiri dēvastā-
7. nakke sahā mane-maneya sunkava
8. sēruvudendu hākisida dharma-śāsana
9. ī-dharma-kāryake tappidare pitru-pi-
10. tāmahāḍigala vadhisida
11. pāpadali hōharu kapile-konda pā-
12. padali hōharu.

*Note.*

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Ālambagiri in Mālahāḷa-sīme in the district of Kaivara, made by the illustrious Chinnapa Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Śrāvāṇa in the year Hēvilambi. The date cannot be verified. The sentence *muṭuvaliya dharma koḷa bēḍa* in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Ālamgiri) on an inscription to the south of the temple.

Kannāḍa language and characters.

1. śubham astu svasti śrī vijayābhyuda (ya) Śālavāhana-śaka varsha 1445 neya  
Vishu-samvatsarada Mārgaśīra śuddha -15 . . . . . vāra . . . . .  
. . . . . punya-kāladalu śrī-
2. man mahārājādhirāja rājaparamēśvara ari-rāya-vibhāḍa bhāshege-tappuva-  
rāyara-gaṇḍa śrī-vīrapratāpa śrī Kṛishṇadēvamahārāya
3. . . . . lli Chinnapanāyakaru Timmapanāyakarige punyalōka-  
v āgabēkendu śrīmad-akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka śrī-Tiruvengala .  
. . . . .



4. . . . . naivēdyakendu kōṭṭa bhūmiya vivara Kayivarada . . . . .  
ge saluva Kōṭūra bayalalu . . . . .
5. hola khaṇḍuga ā Chinna . . . . . kereya kelage gadde khaṇḍuga dina vonda-  
kke . . . . . yalu . . . . .
6. Dodḍa Chinnapanāyakaṛu Kauśika Viśvāmitra-gōtra Āpastamba-sūtrada  
Yajuś-śākheya Dēva-guru-pāḍakke
7. . . . . dharmavāgabēkendu samarpisida
8. . . . . oḷagaṇa nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi  
siddha-sāddhya-gaḷ emba ashta-bhōga-tēja-svā . . . . .  
(Here 3 lines are illegible.)
9. pālanam para-dattāpahārēṇa svā-dattan nishphalam bhavēt.

*Note.*

This inscription records the gift of some plots of dry and wet land in the villages Kōṭūr and Chinna . . . . . made by Dodḍachinnapa Nāyaka, a feudatory of the Vijayanagar king Kṛṣṇarāya to a Brahman named Dēvaguru (?) of Kauśika Viśvāmitra-gōtra and Āpastamba-sūtra for the spiritual welfare of Timmapa Nāyaka and for the purpose of daily offering to god Tiruvengalaśvāmi.

The grant is dated the 15th lunar day of the bright half of Mārgaśira in the year Vishu, Śaka 1445. The year corresponding to Śaka 1445 is Svabhānu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjūru in the Hobali of Chintāmaṇi, on a stone lying below the tank.

Kannaḍa language and characters.

*Front.*—

1. svasti śrī śakābdangaḷu 1307 sandu naḍeva Krô-
2. dhana-samvatsara Āshāḍha su 10 Ā śrīman mahāmaṇḍalēśvara a-
3. ri-rāya-vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa chatu-samu-
4. drādhipati śrī vīra Harihararāyana kumāra Bukkannavo-
5. ḍeyaru ātana pradhāna Sôvarsavodeyaru Muḷuvāgilali
6. prithvī-rājyava māḍuva kālādalli Ganjiyūra hiriyake-
7. re vodeḍu bairage gôpāḍa (?) hindaṇa māḍugaḷa hūḷisi
8. yērige vottāg-irabēkendu hūṇsida baḷi bhūmi.

*Note.*

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyūr during the rule at Muḷuvāgil of Sôvarasa Oḍeya, minister of the Vijayanagar prince, Bukkanṇa Vodeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Āshāḍha in the year Krôdhana, Śaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjūr, on the basement of the Sômesvara temple in the tank bund.

Size 11'—0"×1'—9".

Kannaḍa language and characters.

1. svasti śrī śakābdangaḷu 1307 sandu naḍeva Krôdhana-samvatsarada Māgha  
su 8 Sômaṇḍa pūrbbadali Chôḷarāyana kālādali Chôḷēśvaradēvara  
pradishte nindu dēvāya-
2. vu māḍadē vuḷididda dēvāyada kelasa vuḷiyabāradendu i dharmavanu prati-  
pālisi uddharisabēkendu Īsvara-bhaktiyindalu Chôḷēśvara-dēvara kṛipe-  
yindalu chatu-samudrādhipati śrī



3. Vira Harihararāya prithvī-rājyava māduva kālādalli Murugamaleya nāda-prabhu Gañjiyūra Nāchagavudanu Chôlēsvaradēvara dēvāya mādisi kereya kaṭṭisi dēvarige
4. kshētravanu koṭṭa Chôlēsvaradēvara śrī-kāryakke koṭṭa gadde ayidu khaṇḍuga holanu ir-kkaṇḍuga i dharmmakke tappidavarige bēlīdava . . . . . tilā arddham arddham arddham pakshanti (?) yô narah sha-
5. shṭi-varusba-sahasrāṇi viśṭāyām jāyatê krimib idake aḍḍa hēlīdali gālkara (?) . . . . . isṭu dharmmake āvanobbanu para-pakshavāgi tappi nādeda (ma) (nādeda) manushyanu ārobba
6. ru sāvira-varsha-pariyanta (the rest is hidden by the building)

*Note.*

This inscription records the completion of the construction of the temple of god Chôlēsvara, said to have been begun in the time of the Chôla kings and the grant of some lands for the service of the god and the construction of a tank by Nāchagaḍa of Ganjiyūr, the chief of Murugamale-nād in the reign of King Harihararāya of Vijayanagar.

The grant is dated Monday 8th lunar day of the bright fortnight of Māgha in the year Krōdhana, Śaka 1307 corresponding to Monday 8th January of A. D. 1386. The record ends with the usual imprecatory sentences.

74.

At the same village (Ganjūru), on a stone set up near the Railway line to the north-east.

Size 5'—0" × 3'—6".

Kannada language and characters.

1. svasti śrīmatu
  2. śakābda 1297 mēge saluva Ānanda-samva-
  3. tsarada Pushya ba 15 Gu śrīman mahā-
  4. (mahā) maṇḍalēsvara ari-rāya-vibhāḍa bhāshege-
  5. tappuva-rāyara-gaṇḍa śrīmatu Bukkaṇṇaoḍe-
  6. yara kumāra śrī vīra Kampanṇaoḍeyaru
  7. prithvī-rājyam gaiyivuttidali śrīmatu Kampanṇa-
  8. voḍeyarige dharmav-āgabēkendu Virappavoḍeyaru mū-
  9. lasthānadadēvarige . . . . . Hirīya Ganjūra
  10. maneya sunkavanu biṭṭarāgi ā vūra gavuvḍaru
  11. nāḍaprabhu . . . . .
- (The next 2 lines are effaced.)

*Note.*

† This inscription belongs to the reign of Kampanṇa Odeyar, son of the Vijayanagar king, Bukkaṇṇa Voḍeyar, I. It records the gift of house-tax at the village Hirīya Ganjūr for the service of some god . . . . . by Virappa Voḍeyar for the prosperity of Vīra Kampanṇa oḍeyar, son of the illustrious mahāmaṇḍalēsvara, Bukkaṇṇa Voḍeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ānanda, śaka 1297. But śaka 1297 corresponds to Rākshasa but not, Ānanda. Ānanda, is śaka 1296.

75.

At the same village Ganjūr, on a stone set up near a well to the east.

Size 4'—6" × 3'—6".

Kannada language and characters.

1. Jaya-samvatsarada Āsva-
2. yuja ba 10 śrīmatu Pōchaya-
3. gaḷa makkalu Dodḍannagaḷu
4. Mēlaṇa Gañjūra Haḍapada Ya-
5. llapagaḷige sarvamānyavāgi
6. koṭṭa hola kha ½ hirīya
7. kereya kelage gadde kha ½ an-
8. tu kha 1 bhūmiyanu koṭṭu ā-
9. bhūmiyalli kalu naṭṭu koṭṭaru



10. idanu â vûra nâyaka Bayirana nâyaka-
11. ra . . . yinda anubhavisi . . .
12. baruvudu â Gâliya-
13. kereya nâdagavuḍugala vapita
14. mangalaṃ śrī śrī śrī.

## Note.

This inscription records the grant of a plot of land free from taxes to Haḍapada (bearer of the bag containing betelleaves, etc.) Yallapa by the illustrious Doḍḍanna, son of Pôchaya, with the consent of Bayirana Nâyaka, head of the village and of the *nâḍ gaudas* of Gâliyakere.

## 76.

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size 4'—0" × 3'—6".

## Kannada characters and language.

1. Śivana karuṇâ-kaṭâkshavê gati . . . . .
2. . . . . nagarârambha-mûlastambhâ-
3. ya Sayambhuvê svasti . . . . . mahârâjâdhirâ-
4. ja râjaparamêśvara śrī vîra Sadâśiva . . . . .
5. . . . . râjyava mâḍuvalli Kaivaranâḍa . . . . .
6. . . . . Timmapanâyakaru . . . . .
7. . . . . reya Vîrapanâyakarige . . . . .
8. . . . . Dêvara . . . . . nâdavantâgi Bammasamudrada
9. . . . . kereya kelage namma svâ . . . . . mariyâdeya
10. . . . . prâku namage . . . . . goḍagiyâgi banda
11. . . . . ttarâyanam . . . . .
12. . . . . prâku Hale Ananta . . . . .
13. . . . . puṇyavâgabêkendu . . . . .
14. . . . . Handigereya samasta . . . . .
15. . . . . nâdasikoṇḍu âchandrârka . . . . .
16. . . . . achchukattu . . . . .
17. . . . . yolaḡaṇa bhûmi nimage . . . . .
18. . . . . samudrada kereya . . . . . nimage dânavâ-
19. . . . . nimma putra pautra pârampa . . . . .
20. . . . . sukhadinda anubhavisûdu endu . . . . .
21. . . . . Sûdra-jâti . . . . .
22. . . . . hatyava mâḍidavaru . . . . .
23. . . . . . . . . .

## Note.

This inscription is very fragmentary and seems to record the grant of some land below the Bammasamudra tank at the village Handigere to Vîrapa Nâyaka by Timmapa Nâyaka of Kaivara-nâḍ during the reign of Sadâśivarâya, King of Vijayanagar.

## 77

At the village Daṇḍupâlya in the same Hobali, on a stone lying in a grove of honge trees.

## Kannâḍa language and characters.

1. mahârâjâdirâja . . . . .
2. . . . . Râmadêva-mahârâya
3. . . . . Muragamallanâḍa prabhu
4. . . . . yûra Kammaṇa-gavudanu . . . . .
5. . . . . svara-dêvâlyada kelasava mâḍida
6. . . . . bôjage mânyavâgi koṭṭa
7. hola ½ hattu koḷaḡa bhûmi . . . . .
8. . . . . sukhadinda ambha . . . . .



9. . . . . prati hēlidava . . . . .  
10. . . . . hōharu . . . . . svara śrī

*Note.*

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 kolagas to . . . bōja for work in connection with the temple of Iēvara by Kammanagaḍa, chief of Muragamallanāḍ in the reign of Rāmadēva-mahārāya, King of Vijayanagar.

78.

At the village Kāgati, in the same Hobali of Chintāmaṇi, on a stone set up behind the choultry.

Telugu language and characters.

1. i dharma-vana-
2. mu Iēvarārpa-
3. namuganaka
4. yi vana-vriksha-
5. mulanu yevaru
6. cheḍipinānu Kā-
7. śilō gō-hatya
8. chēśinavāru

*Note.*

This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

79.

At the same village Kāgati, in the same Hobali, on a stone set up in the field of Chintapalli Saṇṇappa.

Size 3'—6"×1'—6".

Kannada language and characters.

1. śrī Prabhava-saṃva-
2. tsarada Āshāḍha su II
3. śrīmatu chatus-samudrā-
4. dhīpati Dēvarāya ma-
5. hārāyaru rājyavanā-
6. . . . .
7. . . . .
8. dēvara archane modalāda
9. śrīkāryake Āvatiya
10. Nārapagavūḍaru tamma tan-
11. de . . . . . gaudarige
12. lōkavāgabēkendu . . . . .
13. oḍeyaru pālista
14. . . . . yolagaṇa Kākati
15. . . . . hola kham ½ Kāka . . . . .
16. prajegaḷa anumatiyinda . . . . .
17. . . . . salisuvaru
18. . . . . śubham astu . . . . .

*Note.*

This inscription records the grant of a plot of land with the sowing capacity of ½ khanduga at the village Kākati for the service of god . . . . . by Nārapagavūḍa of Āvati for the merit of his father in the reign of Dēvarāya, king of Vijayanagar. The grant is dated 11th lunar day of the bright half of Āshāḍha in the year Prabhava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kākati.



At the same village (Kâgati), on a stone in the tank weir.

Kannada language and characters.

(Front.)

1. śrīmatu Kālayau-
2. ddha-samvatsarada
3. Vaiśākha ba 15 Ma-
4. gaḷavāra Hari-
5. yappa-oḍeya-
6. ru prithvī-rājyavan ā-
7. luvali Kākatiya
8. Bairanāyakana

(Back.)

9. Nāyanṇanu
10. Rāmasamudrakke

11. tumbanu yikki-
12. sidaru Kâgati-
13. ya Āvati Chora-
14. mōjana maga Nâ-
15. rōjanu mara-ka-
16. buna-kelasake
17. vrittikâraru
18. yidara tumba mâ-
19. ḍidavaru yivarige
20. 5 koḷaga gadde mâ-
21. nya saluvudu

Note.

This inscription records the construction of a sluice to the tank Rāmasamudra by Nārôja, son of Āvati Choramôja of Kâgati under the orders of Nāyanṇa, son of Bhaira Nâyaka of Kâkati during the reign of Hariyappa Oḍeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 koḷagas free from taxes to the said Nārôja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaiśākha in the year Kālayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kākati and Kâgati in this inscription.

At the villlage Bôḍanamari in the Hobali of Ambâjidurga on a stone set up near a ruined temple.

Kannada language and characters.

1. svasti śrī jayâ ābhyudaya Śālivāhana śaka
2. varusham 1133 (?) neya . . . . .
3. Jaya-samvatsarada Māgha ba 5 lu
4. śrīmatu Mādeyanāyaka . . . . .
5. . . . . Nârasimhadêvana . . . . .
6. . . . . appaneyin atulamāna . . . . .
7. . . . . Gavurapa vûrapra- . . . . .
8. . . . . Sômanâthan-ālayavan ettisi
9. . . . . śrī śrī śrī

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Sômanâtha in the village by the inhabitants under the orders of Mādeya Nâyaka in the reign of Hoysala (?) king Nârasimha- dēva. The record is dated the 5th lunar day of the dark half of Māgha in the year Jaya, Śaka 1133(?). It is not verifiable.

At the village Husênapura, in the Hobali of Ambâjidurgga, on a rock at the foot of the hill.

Kannada language and characters.

1. évasti Sâdbârana-samtsarada
2. Chayitra sukla-pakshada
3. pañchamiyalu Betttada
4. Sômedêvara sêvege
5. Rangapagaḍaru mâ-
6. nyavâgi biṭṭa hola ¼



7. idake taḍe māḍidavaru

8. jāṭige horagu . . . . .

*Note.*

This records the gift of a plot of land for the service of God Beṭṭada Sômêdēvaru by Rangapagaṇḍa. It is dated the 5th lunar day of the bright half of Chaitra in the year Sādhāraṇa. The record ends with the imprecation that those who violate this grant will be expelled from their community.

83.

*Kolar Taluk.*

At the village Harābi Kottanūr in the Hobali of Kôlār, on a boulder near a tamarind tree on the hill.

Size 5'—6"×3'—6".

Kannaḍa language and characters.

1. svasti jayābhyudaya Sārvari-samvatsara-
2. dalu śrīmatu Rāmappayagaḷu Mulu-
3. vāyanāḍa pārupatyava māḍuvalli
4. Maḍura grāmada mahājanagaḷa
5. voḷagāḍa samasta vūra vokkaligaru
6. mane vondake 1 honnu koṭṭu Śrī-
7. Sālēsvara-dēvara nandādīpava
8. naḍasuvāru ī dharmake ārobaru
9. tappabāradu yendu barasida sā-
10. sana mangala mahā śrī śrī śrī

*Note.*

This inscription records the gift of one honnu per house by all the Vokkaligar inhabitants of the village Maddūr for the service of offering perpetual light to god Sālēsvara in Sārvari during the administration of Muḷuvāy nād by Rāmappaya.

84.

At the same village Harābi Kottanūr, on a stone now removed and set up near the village entrance.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. śrī Rudhirōdgāri-samvatsa-
2. rada Kārtika śudha 7 Budha-
3. vāradalu Śira-grāmad asēsha-
4. . . . . nāyakatanada Kôlā-
5. laḍēsāda . . . . . Arābi
6. lupāḍa-grāmiavanu Gadādhara-
7. Dāmōdara dēvara prītyartha
8. . . . .
9. . . . . grāmad asēsha-
10. janaru naḍasuvāru idake tapida-
11. varu tāyige tapidavaru mangala
12. Śivanē gati Nārāyaṇanē gati.

*Note.*

This records the gift of the village Arābi . . . . . lupāḍa in Kôlāla country for the service of God Gadādhara- Dāmōdaradēvaru on Wednesday the 7th lunar day of the bright half of Kārtika in the year Rudhirōdgāri by the inhabitants of Śira.



## Matur Taluk.

Copy of Jangālippalli grant of Kṛishṇarāja Voḍeyar III dated Śaka 1752 in the possession of the Jōḍidār of Tēkal in the Hobali of Tēkal.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-naga-
2. rārambha-mūla-stambhāya Sambhavē || Harēr līlā-Varābasya
3. dāmshtṛā-dāṇḍaḥ sa pātu vah ! Hēmādri-kalaśā yatra dhātṛi
4. chhatra-śriyaṁ dadhau || svasti śrī vijayā-bhyudaya Śālī-
5. vāhana śaka varuṣa 1752 sanda vartamāna Vikṛiti-nāma-
6. samvatsarada Śrāvāṇa ba 5 Sōmavāradalu Ātrēyasagō-
7. tra Āsvalāyana-sūtra Rik-śākhānuvartigaḷāda Yim-
8. maḍi Kṛishṇa Rājavoḍeyaravara putrarāda Chāmarāja-
9. voḍeyaravara putrarāda śrīmat samasta-bhūmaṇḍala-
10. maṇḍanāyamāna-nikhila-dēśavatamsa Karnātaka-
11. janapada-sampad-adbhishtānabhūta śrīman Mahīśūra-ma-
12. hā-samsthāna-madhyā-dēdīpyamāna avikala-kalānidhi-
13. kula-kramāgata Rājakshitipāla-pramukha-nikhila-rā-
14. jādhirāja-mahārāja-chakravarti-maṇḍalānubhūta-
15. -divya-ratna-simhāsanārūḍha śrīmad-rājādhirāja
16. rājaparamēśvara praudhapatāpāpratima-vīra-narapati
17. birudentembaragaṇḍa lōkaikavīra Yadukula-
18. payaḥ-pārāvāra-kalānidhi Sankha-Chakrāṅkuśa-Kuṭhāra-
19. makara-matsya-Śarabha-Sālva-Gaṇḍabhērūṇḍa dharaṇīvarā-
20. ha Hanumāḍ-Garūḍa-kaṇṭhīravādyanēka-birūda-bhūṣita
21. śrīman-Mahīśūra-śrī-Kṛishṇa-Rāja-voḍeyaravaru
22. rājyavan āluvallu avara appaneyinda pradhāna
23. Chikka Timmayya Chikka Lingayya-navaru rājara
24. prītige pātrarāda nityānnadāna-vīsuddharāda
25. śrī Sītārāmabhaṭṭara putrarāda Ahōbala-
26. bhaṭṭarige i Vikṛiti-samvatsarad-ārābhya i Jangā-
27. lippalli yemba grāmavannu nirupādhika-sarva-
28. mānyavāgi koḍisidhēve yāda kārāṇa i grā-
29. mavannu nirupādhika-sarvamānyavāgi naḍa-
30. sikonḍu baruvante Sarvādhikāri Lān-
31. gaṇṇa amilarige appane koḍisidēvey āda-
32. kārāṇa nīvu i grāmavannu putra-pautra-pāram-
33. paryavāgi nityānnadāna māḍikonḍu rāja-
34. śrēyah-prārthaneyinda anubhavisikonḍu ba-
35. ruvaḍu āditya-chandrāv anilōnālaś chā dyaṇur bhū-
36. mir āpō hridayaṁ yamaś cha l abaś cha rātrīś cha
37. ubhē cha sandhyē dharmaś cha jānāti narasya vṛittam || sva-
38. dattā dvigunaṁ puṇyaṁ para-dattānupālanam
39. para-dattāpahārēṇa sva-dattam nishphalam bhavēt ||
40. sva-dattā putrikā dhātṛi piṭṛi-dattā sahōdari ||
41. anya-dattā svayam mātā dattam bhūmiṁ parityajēt ||
42. śrī śrī śrī śrī Kṛishṇa

## Note.

This is said to be a copy of a copper plate grant of Kṛishṇarāja Voḍeyar III. The grant begins with the usual verses in praise of Sambhu and Varāha. Under the orders of Kṛishṇarāja Voḍeyar, King of Mahīśūr, (with titles), son of Chāmarāja Voḍeyar, and grandson of Immaḍi Kṛishṇarāja Voḍeyar of Ātrēyasa-gōtra, Āsvalāyana-sūtra and Rikśākhā, his pradhāna Chikkatimmayya Chikkalingayya made a gift of the village Jangālapalli as perpetual sarvamānya grant to Ahōbalabhaṭṭa, son of Sītārāmabhaṭṭa for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Śrāvāṇa in the year Vikṛiti, Śaka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Śrīkṛishṇa is also found at the bottom.



At the village Têkal, in the same Hobali of Têkal, on a rock near the grove of tamarind trees in the bed of the village tank.

Size 3'-0"×4'-0".

Kannada language and characters.

1. Saumya-samvatsarada Pushya ba 12 lû
2. śrīman mahārājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru rājyavan āluva kâlādalū śrīma-
4. tu Singapa-dēva dānnāyakaru śrīmad akhilāṇ-
5. da-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakke . . . . . dīpārādhane
7. . . . tri-kālada pūje . . . . . solage tuppā-
8. dante nadesikonḍu . . . . . nimitta Bayala-
9. kereya kelage hattu-koḷaga-bhūmiyannu
10. Jīyaralli dhārā-dattavāgi arpisidaru i-
11. dbammava tappade naḍasidavarū punyake bhājanaru keḍisi-
12. davaru narakak ilivarū śrī śrī śrī.

Note.

This inscription records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Bayalakere by Singapadānnāyaka during the reign of Śrīrangarāya, king of Vijayanagar, for the services of God Varadarāja including the daily offering of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

87.

At the same place.

Size 3'-0"×4'-0".

Kannada language and characters.

1. śrīr astu Savumya -samvatsarada Pushya ba 12 lû
2. śrīmad rājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru prithvī-rājyavan āluva kâlādalū śrī-
4. matu Singa . . . . . dēvadānnāyakaru śrīmad akhilāṇ-
5. da-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakk endu . . . . .
7. Bayala-kereya kelage hattu koḷaga gadde . . . . .
8. tamma mātā-pitṛigalige puṇya-lōkāvāptiyā-
9. gabēkendu Rāyara appaṇeyinda dhārā-dattavāgi
10. biṭṭaru i-dharmakke tapi naḍedavarū gōva konda
11. pāpadali bōharu śrī śrī śrī.

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bayalakere for the service of God Varadarāja by Singadēvadānnāyaka with the permission of the illustrious king Śrīrangarāya at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

88.

At the village Kommanahalli, in the same Hobali of Têkal, on a rock near the village.

1. śrīmatu Virōdhi-sam-
2. vatsaradalu Ananta-
3. setṭiyara maga Jayita-
4. setṭi kaṭṭisiddu dēvara
5. sēvārtha



*Note.*

This records the construction of some building for the service of some unknown god by Jayitasetṭi, son of Anantasetṭi, in the year Virōdhi.

89.

At the village Yānameṭṭalahalli in the Hobali of Tékal, on a stone lying by the side of a canal on the road leading to the village Doḍḍanāyakanahalli.

Size 3'-0"×3'-6".

1. svasti Siva-pādavê gati Manumata-
2. samvatsaradalu dēvāyavu biddu ke-
3. ṭṭu hôgiralâgi â-vûra mahâjana-
4. gaḷa anumatiyinda sva-hasta-para-hasta-
5. dinda honnanu galisi dēvālayavanu
6. jirṇôddhârava mâḍida Chennapanāyaka

*Note.*

This records the restoration of some ruined temple by Chennapa Nāyaka with the money subscribed by himself and others with the approval of the mahâjanas of the village in the year Manmatha.

90.

At the village Huḷadēnahalli in the same Hobali of Tékal, on a piece of stone supporting a stone bench.

Size 2'-6"×1'-6".

Old Kannaḍa language and characters.

1. svasti śrī Noḷambādiarasar
2. Gangaru-sāsiramuma âḷe Mo-
3. roppûrâ gavunḍan Arakere-
4. huyi (lo) lu sattan Irappûra
5. tamuttirvvar . . . . .

*Note.*

This inscription records the death of one Moroppûragâvunḍan in a battle at Arakere during the rule of Noḷambâdi Arasar, probably same as Noḷambâdhirâja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

91.

At the same village Huḷadēnahalli, on a stone lying in the middle of the village.

Size 3'-0"×2'-6".

Old Kannaḍa language and characters.

1. paramésvara prithivî-râyya . . . . .
2. rasârapura vûravelliya . . . . .
3. yolkattî kilagaṇa kere . . . . .
4. Nandiyadigaḷ paḍedar âtâda . . . . .
5. ru sâkshi Siḍilavaḍu toṛede . . . . .
6. pâlu aruḷa kereya kelaga . . . . .
7. na dese êlu mane târa idake sâ- . . . . .
8. vattaru Tékalnâḍa elpattâru da . . . . .

*Note.*

This inscription is very fragmentary. A portion of the inscription stone is broken off and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru . . . . . Nandiyadigaḷ in the presence of the Seventy-six of the province of Tékal-nâḍ. The inscription abounds in errors.



## Mulabagal Taluk.

At the village Marahêru, in the Hobali of Muḷabâgal, on a pillar in the weir of the tank named Huchchêrikere.

Size 2'-3"×1'-2".

Old Kannaḍa language and characters.

1. svasti śrī Koriya-
2. ra magam Bānagā-
3. vundān kereya
4. bavariyam bāluvali (?)
5. rājam aruvattaidu-
6. ūrggam Bānagāvundang ā
7. kereya bavari parije-viṭṭar
8. idam tereḍoydar (?) . . . . .
9. . . . . paḷa . . . . .

Note.

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Bānagāmunda, son of Koriyar, was enjoying all the land below some tank (kereya-bavari?), the king of the country (rājam) made a gift? (parijeviṭṭar) of the land below the tank to be enjoyed by sixty-five villages along with Bānagāvunda. Then follows some imprecation which is not clear.

## 93.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pūjēnahalli in the Hobali of Muḷabâgal.

Size 3'-6"×2'-3".

Kannaḍa language and characters.

1. svasti śrī vijayābda 1534 . . . . .
2. Parividhāvi-samvatsara Māga ba 30
3. punya-kāladalu śrīmatu rājā-
4. dhirāja śrī Dēvarāya-mahārā-
5. yara rājyadalu nāḍa-prabhu Chinnaparasarū
6. śrīmad akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka
7. sārvaḥṣauma śrī Kōḍaṇḍarāmedēvarige ... tsava
8. pakshōtsava māsōtsava modalāda śubha-kāryagaḷi [ge]
9. ī Rāmasamudrada kereyannu kaṭṭisi ā kereya
10. . . . bhūmijanu sarvamānyavāgi biṭṭu koṭṭaru
11. ī dēvasvavanu apaharisidavarū gōva konda pāpa
12. . . . . sāmānyōyam dharma-sētur nripāṇam kālē
13. . . . . bhavadbhūh sarvān ētān bhāvinah pāṭhivēndrān bhū-
14. yō bhūyō yāchatē Rāmabhadraḥ śrīr astu.

Note.

This records the construction of the large tank called Rāmasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, nāḍu-prabhu (lord over a district) in the reign of Dēvarāya, king of Vijayanagar, for the services of God Kōḍaṇḍarāma. The inscription is dated 30th lunar day in the dark half of Māga in the year Paridhāvi, Śaka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkaṭapatrāya and not Dēvarāya as stated in the grant.

The record ends with the usual imprecations.



At the same place, below the previous inscription.

1. Khara-samvatsarada Vayisākha śu 15 Budhavāradalu
2. śrīmatu Rāmappagaḷu śrīmad akhilāṇḍa-kōti-
3. brahmāṇḍa-nāyaka dēvatā-chakravartī śrī Kōḍaṇḍa Rā
4. mānāthadēvarige dīpārādhanegendu koṭṭadu
5. sarvamānya hola ½ hattu koḷaga idanu naḍasi-
6. davaru punya-bhāgigaḷ aharu śrī śrī śrī.

Note.

This records the gift of a plot of dry land with the sowing capacity of 10 koḷagas by the illustrious Rāmappa for the service of keeping a light before god Kōḍaṇḍarāmanātha. The grant is dated Wednesday the 15th lunar day of the bright half of Vaiśākha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Muḷabāgal.

Size 4'—6"×3'—0".

Kannaḍa language and characters.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śaka
3. varuṣa 1616 Bhāva-samvatsarada Chayitra śu 15 lu
4. śrīmatu Muḷuvāya nāḍa prabhu Sankappagaḷu śrī-
5. matu Chikarāya Tammegauḍara appaneyaḷu
6. Tirmaināyakarige Muḷuvāya simeya gauḍata-
7. navanu koṭṭu prāku ā simeyaliruva sankataḡaḷam
8. paribarisūḍendu Kummarakuṇṭe yemba grāmava-
9. nu ī-gavuḍikige sarvamānyav āgi nāḍa janara anu-
10. ratadinda koṭṭaru idanu ārobbarū pratipālisūdu
11. idake nāḍa janara voppita sva-dattād dviguṇam puṇyam
12. para-dattānupālana para-dattāpahārēna sva-dattam nishphalam
13. bhavēt | sva-dattām para-dattām vā yō harēta vasundharām
14. shashṭhi-varuṣa-sahasrāṇi viśṭhāyām jāyātē krimiḥ | śrī-
15. r astu śubham astu śrī śrī śrī.

Note.

This records the grant of the office of gauḍa in Muḷuvāya-sīme and the gift of the village Kummarakuṇṭe, free from taxes, as an emolument for conducting the said office, made to Timmayanāyaka by Sankappa, *nāḍu-prabhu* of Muḷuvāy District under the orders of the illustrious Chikarāya Tammegauḍa. The grant is recorded to have been made with the approval of the subjects of the *nāḍ*. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhāva, Śaka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

On a boulder in the village Śrīrangapura, in the same Hobali of Muḷabāgal.

Size 4'—0"×2'—6".

Telugu language and characters.

1. śrīmatu Bahudhānya-samvatsaram
2. Chayitra sudha tādīya Budhavāra-
3. mandu śrīmatu rājamānyulaina
4. Śrīrangarāyalavāru Muḷu-



5. vāgila śrīmad Viṭhalēśvara-svāmi-
6. pādānaka samarpinechina nāri-
7. kēṣa-vanam 30 vṛikṣamulu
8. ī dharmam cheḍipinavāru tama
9. talli-taṇḍruluku drōham chē-
10. sinavāru Rangarāva śrī śrī ||

*Note.*

This inscription registers the gift of a coconut grove of thirty trees for the service of God Viṭhalēśvara by the illustrious king Śrīrangarāya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudhānya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrīrangarāya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallu-betta in the Hobali of Muḷabāgal.

Size 2'—3" × 2'—0".

Kannada language and characters.

1. śrīmatu Ārādhyā Viranṇavoḍeyara
2. makkaḷu Maragalla Lingaṇavoḍeyarige
3. nimma śīsa-makkaḷu kumāra Mādapoḍeyara
4. makkaḷu Sambhulingadēvaru vūra . . . . .
5. . . . . kotta hola ½ hattu koḷaga Bōva-
6. nakereya keḷage gadde ½ hattu koḷaga ī
7. dharmake vūra mahājanagaḷa voppita śrī
8. gurulingadēvarē gati śubham astu

*Note.*

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bōvanakere and also of a plot of dry land with the sowing capacity of 10 koḷagas to Linganna Voḍeyar of Maragal, son of Ārādhyā Viranṇavoḍeyar with the approval of the mahājanas, made by Sambhulingadēvaru, son of Kumāra Mādapoḍeyar, disciple of the donee.

98.

On a stone set up in the boundary of the village Anahalli in the Hobali of Muḷabāgal.

Size 5'—0' × 3'—6".

Kannada language and characters.

1. śrī śubham astu svasti śrī vijayābhyudaya Śālivāhana-
2. śaka varuṣa 1474 neya Paridhāvi-samvatsarada Śrāvana śu 15
3. Guruvāra sōmōparāga-punya-kāladalu Maravūra śrī Rā-
4. medēvara amṛitapaḍi naivēdyake śrīman mahārājamānya
5. sarvādhikāri Krishṇapanāyakaṛu dayapālista Rāmasamudra-grāma
6. idake voḷagāda nidhi nikṣēpa kāḍārambha nīrārambha modalāda
7. sarva-svāmyavanu dēvara śrīkāryava naḍasuva dharma
8. . . . . putra-pautra-pāramparyavāgi sukhadinda anubhavisūdu
9. . . . . dēvarige . . . . . gaḍa-mahājanangalu . . .
10. . . . . bhaṭṭaru muntāgi . . . . . ā Rāmēśvaradēvarige

(The rest is illegible.)

*Note.*

This records the gift of the village Rāmasamudra with all the rights of possession for the service of offering food to god Rāmedēvaru of the village Maravūr by the illustrious sarvādhikāri Krishṇapanāyaka. The grant is dated Thursday the 15th lunar day of the bright half of Śrāvana, a day of lunar eclipse in the year Paridhāvi, Śaka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.



Copy of an inscription found in a manuscript book in the possession of the Jôdidâr of the village Mâdênahalli in the Hobali of Āvani.

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana-śakābdambulu
2. 1633 agunēti Khara-nāma samvatsaram Āśvīja māsa pancha-
3. nī Buchavāramandu śrīmatu rājādhirāja Chikkarāya
4. Tan megauni appanachēta śrīmatu Rāyavenkaṭappagāri
5. pautral ayina Rāyamunirāju- putral ayina Sankaru-
6. rājūgāru Yajuś-śākādhyaṅgul aina Vādhūlagōtram
7. śrī Nārasambhaṭṭalavāri pautralayina Annambhaṭṭulavāri
8. putralayina Sthalam Rāmājōyisalaku vrāyinchī
9. ichchina dāna-dharma-śāsana-kramam etlannanu mā-vamśa-
10. sthalaku pūrvamūnunchi naḍichē Timmanāyanacheru-
11. vu-kinda rājakāluvaku pūrvabhāgam undē pāndu-
12. mu bhūmini mā pūrvikalaku sad-gati-prāptikigānu
13. sa-hiranyōdaka-dāna-dhārā-pūrvakamugā tri-karāna-
14. tri-vāchakamugā ichchināmu ganuka mīru putra-
15. pautra-pāramparyamugā anubhavistu-rāvalan ani
16. vrāyinchī ichchina bhū-dāna-dharma-śāsanamu
17. Indrah pricchhati chāṇḍālīm kim idam paḥyatē tvayā
18. śva-māmsam surayā siktam nī-kapāle chitāgninā !
19. dēva-brāhmaṇa-vrīttinām yē haranti nārādhamaḥ ||
20. tēshām pāca-rajō-bhītyā charmanāchobhādītām mayā
21. sva-dattā dvigunam punyam parādattānupālānan para-
22. dātāpahārēna sva-dattam nishphalam bhavēt dāpa-pālana-
23. yōr madhyē dānā chhrēyōnupālānam dānāt
24. svargam avāpnōti pālānād achyutam padam ||

Note.

This records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Timmanāyanacheruvu to Rāmājōyis, son of Annambhaṭṭa and grandson of Nārasambhaṭṭa of Yajuś-śākha and Vādhūla-gōtra by Sankarurāju-gāru, son of Rāyamunirāju and grandson of Rāyavenkaṭappagāru under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āśvīja in the year Khara, Śaka 1633. Śaka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āśvīyujā, in the year Śaka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āśvīyujā, the date coincides with Saturday, October 20 of A. D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversation between God Indra and a Chāṇḍāl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mēlāgāni in the Hobali of Āvani, on a stone found in the garden of Hanumregauḍa.

Size 2'—3"×3'—6".

Old Kannada language and characters.

1. śrī Raṇāvalōka śrī Ka-
2. mbayyan Ganga-rājyam Tombattaru-sāsi-
3. ramum āle avarā mahā-sāmantar Viṭṭa-
4. pparasar Kovaḷālanāḍu Mūnūrum āle
5. avarā perggade Gauḍa śrī Puli A-
6. galī Panneradum āle Pālu-kōḍa keṇeyu.
7. aydondi kādu pattondi prasādam geydor
8. Goṭṭereyar-ambalake koṭṭudu ay-dūmbu



9. kalani idān alidon pan̄ha-mahā-pāṭakan akkum  
10. śrī Poḍippāḍiyargg ay-dūmbu kalani koṭṭar

*Translation.*

While the illustrious Raṇāvalōka śrī Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand ; while his mahāsāmanta Viṭṭapparasar ruled over Kovalālanāḍu Three Hundred ; while his perggade Gaṇḍa ruled over Puliagali Twelve ; the tax of *aydonḍi* (one-fifth) was retained on the tank at Pālukōḍu but the tax of *pattonḍi* (one-tenth) was remitted. Wet lands to the extent of five tūmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tūmbus were granted to Podippāḍiyar.

*Note.*

This inscription is in old Kannada characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Raṇāvalōka śrī Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nelmangala Taluk 61, E. C. Volume IX ; and Heggadadevankote 93, E. C. Volume IV ; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archaeological Report for 1920, P. 31) that Raṇāvalōka Kambarāja, also called Raṇāvalōka Śauchā-Kambha or Raṇāvalōka śrī Kambayya was the son of Rāshtrakūṭa King Dhārāvarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Śivamara Saigoṭṭa was imprisoned by the Rāshtrakūṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Raṇāvalōka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Raṇāvalōka Kambayya of this inscription is the same as Raṇāvalōka Kambarāja, son of Dhārāvasha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called *pattonḍi* while retaining the tax called *aydonḍi* over the lands below the tank at the village Pālukōḍu by the Perggade Gaṇḍa. The word *pattonḍi* is also met with in an inscription at Tāyalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly *aydonḍi* might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Goṭṭereyar ambala (the assembly of the chiefs of cowherds (?)) and to the mahājanas, of Podippāḍi.

101.

On a boulder near the tank in the village Guṭṭahalli in the Hobali of Āvani.

Size 3'—6" × 3'—3".

Kannada language and characters.

1. Śārvari-samvatsarada Vayisakha śu 3 lu
2. śrīmatu Timmagauḍara maga Chennappagauḍaru
3. māḍida dha (r) ma-mantapada sēve idanu namma
4. vamaśikaru pālisikoṇḍu bāhōdendu
5. barasida śillā-śāsana śrī Gōpālakṛishṇa.

*Note.*

This inscription records the erection of a *mantapa* as an act of charity by Chennappagauḍa, son of the illustrious Timmagauḍa on the 3rd lunar day of the bright half of Vaiśākha in the year Śārvari. The date is not verifiable.

102.

On a stone set up in front of the Jōḍi village Marakalaghaṭṭa in the Hobali of Āvani.

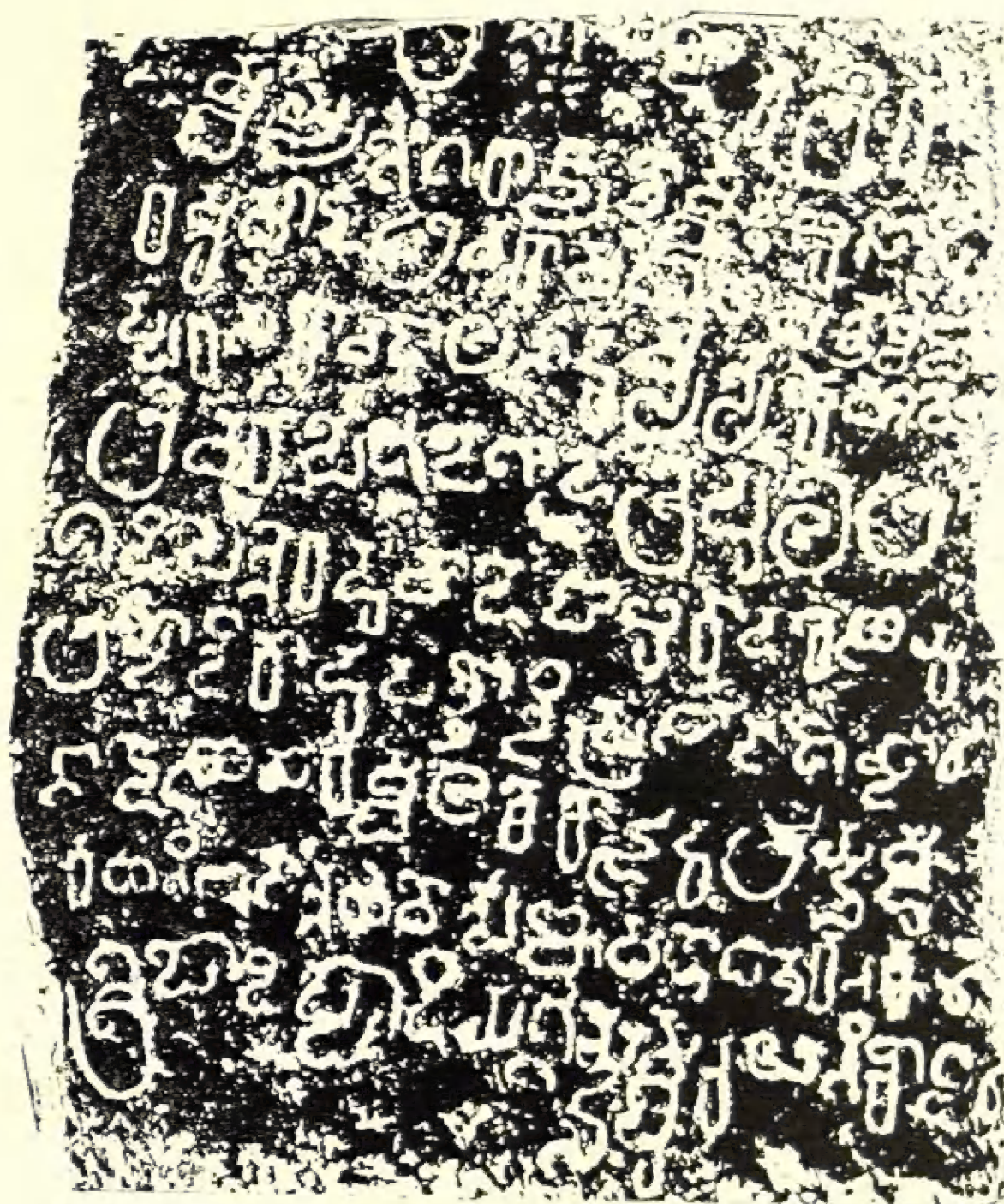
(Front)

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyu-
2. daya Śālivāhana-śakābda . . . .



STONE INSCRIPTION OF RANĀVALŌKA KAMBAYYA AT MĒLĀGĀNI.









3. neya Virôdhikṛitu-samvatsarada
4. Āśvija śudha daśam iyalu
5. śrīman mahārājādhirāja
6. rājaparamēśvara śrī vīrapra-
7. tāpa Śrīrangarāya-mahā-
8. rāyaru prithvī-rājyavan āluva
9. kālādalu śrīmatu Āvaniya
10. śrī Rāmēśvaradēvara pādārādhaka
11. śrī Sankarappa Tippayya Chinnayya
12. galu tammage pitrārjitavāgi
13. nirābāṭhavāgi sarvamānya-
14. vāgi naḍedu baruvanta

(Back.)

15. Marakallugattavemba
16. grāmavanu Narasapagala
17. tamma Kāḍappagalige dharmava
18. māḍabēkendu nammalli nāvu
19. yōchisi ī grāmake sērida
20. kāḍārambha nīrārambha tō-
21. ṭa tuḍike saha sa-hiranyōda-
22. ka-dāna-dhārā-pūrvakavāgi
23. tri karaṇa-tri vāchakavāgi koṭṭa-
24. du dāna-pālanayōr madhyē
25. dānāt śrēyō'nupālanam
26. dānāt svarga . . . . .

*Note.*

This inscription records the gift of the village Marakallugatta, free from taxes to Kāḍappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Rāmēśvara of Āvani, during the reign of the illustrious Śrīrangarāya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvija in the year Virôdhikṛit. The Śaka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.



## 103.

## MYSORE DISTRICT.

*Châmarâjnagar Taluk.*

At the village Âlbûr in Ummatûr Hobli, on a stone lying in a mound to the south of the road leading to Navilûr.

Kannaḍa language and characters.

1. svasti śrī vijayâbhyudaya Śālivāhana-śaka varuṣa 1450
2. sandu vartamānavāda Sarvadhâri-samvatsarada Jyêshṭha śu 7 lu
3. śrīman mahârâjâdbirâjâ râjaparamêśvara śrī vīrapratâpa Kṛishṇa-Dêva-
4. rāya-mahârâyaru prithvî-râjyam gayivuttiralu śrī vî-
5. ra Kṛishṇa-Dêva-mahârâyarige dharmavâgabêkendu â vûra ma-
6. hâjanagaḷa anumatiyinda âchandrârkavâgi naḍiyali yendu Râyara
7. nirûpadinda Bayapa-dêvarasaru Arahalli-grāmavanu
8. Bhâradvâja-gôtrada Âpastamba-sûtrada Yajuh-śâkhâdhyâyi-
9. gaḷâda Râmējyôyisaru mattu avara tammamdiru Lingaṇṇa-
10. jôyisarigû saha tathâ-tithi punya-kâladallu dhârâ-datta-vâgi ko-
11. tṭaru idanu âvan alidarû avara tâyige tapidavaru
12. dâna-pâlanayôr madhyê dâna chehhrêyônupâlanam dâ-
13. nât svargam avâpnôti pâlanâd achyutaṁ padam

*Note.*

This inscription records the gift of the village Arahalli to Râmējyôyisa and his younger brother Lingaṇṇajôyisa of Bhâradvâja-gôtra, Âpastamba-sûtra and Yajus-śâkha made by Bayapadêvarasa under the orders of the Vijayanagar king Kṛishṇadêvarâya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyêshṭha in the year Sarvadhâri, 1450 of Śālivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

## 104.

*Mysore Taluk.*

A nirup of Kṛishṇarâjavoḍeyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannaḍa language and characters.

1. Kṛishṇarâjavadayaravaru
2. Sarvadhâri-samvatsarada Mâgha ba 9 Sthiravâradallu śrīmatu
3. śrīmad Vêda-mârga-pratishṭhâpanâchâryô-bhaya-vêdânta-prava-
4. rtakarâda Agbalayam Komâṇḍûru Chinnayya Śrīnivâsâchâ-
5. ryarige barasi kaḷuhisida nirûpa adâgi yivarige sarvaru saha
6. nâvu kshêmadallidêve nimma kshêmakke âgâgye baraśi kaḷuhisuva-
7. du taruvâya aramane-samîpadalli hosadâgi nirmâṇa-mâ-
8. ḍisiruva dêvâ'ayadalli yî-samvatsarada Phâlguna śu 9 divasa
9. śrī Kṛishṇa-dêvara pratishṭheyâguvaddarinda yî sam-Phâlguna śu 5
10. divasa nîvu Maisûrige bandu sêruvante mâḍisuvudu ba târî-
11. kha 28ne mâhe Pebaravari san 1829 ne isavi khatta Aramane Su-
12. barâya munashi hajûru

Śrī Kṛishṇa (in Kannaḍa characters).



*Note.*

This is an original nirup of Kṛṣṇarājavedyār III, King of Mysore. Above the nirup is found a seal bearing the words meaning Chāmarājavedār's son Kṛṣṇarājavedār. It seems to have been issued as an invitation letter to a paṇḍit, Komāṇḍur Chinayya Śrīnivāsācār to attend the consecration ceremony of setting up the God Kṛṣṇasvāmi in the newly erected temple of Kṛṣṇasvāmi near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhāri. The writer of the sannad is named Aramane Subbarāya, Hajūr munshi. The Sannad ends with the signature of the King, Śrīkṛṣṇa in Kannaḍa characters. The record is of some importance as it shows the date of the construction of Kṛṣṇasvāmi temple near the palace at Mysore.

105.

*Nāgamangala Taluk.*

At Nāgamangala in the Hobli of Nāgamangala, on a broken stone lying near the steps of the Government Middle School building.

Size 4'—6"×1'—6".

Modern Kannaḍa language and characters.

1. śrīyavara pāda
2. svasti śrī jayābhyudaya Śālivā-
3. hana śaka ba 1767 sa-
4. nda vartamāna Viśvāva-
5. su saṃ Kārtika śu 10 lū
6. Hayavasa-gōtra sūtti-
7. rada Chikanṇaiyya Jakaṇ-
8. naiyyanavara santati kaṇ-
9. magāra āda Chinṇaiyya Vem-
10. gaṭapataiyya Timṇappaiyya-
11. navara makkaḷu mommakkaḷu sa-
12. dari adē hesarinavaru Śrīyava-
13. rige samarpakavā māḍidantā
14. śēvārtta gōpura muntāda vi-
15. rānagaḷu jīrṇōddhāravāgi
16. muntāgi vutsavaru prabhāva-
17. ḷegaḷu bāgilavāḍagaḷu chinna-be-
18. ḷi ābharanagaḷu bēre sāmānu
19. . . . . .
20. svayārjita śēvārtta

*Note.*

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinṇaiya Venkaṭapataiya, Timṇappaiya, his son and grandson of the same name who are the decendants of Chikanṇaiya Jakkanṇaiya of Hayavasa-gōtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gōpura, etc., set up doorway, provided the god with processional image, prabhāvali, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kārtika in the year Viśvāvasu, 1767 of Śālivāhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

106.

At the village Tibbanahalli, in the Hobli of Dēvalāpura, on a stone lying in a manure pit.

Size 8'—0"×2'—6".

Kannaḍa language and characters.

1. svasti śrī-vijayada Śālivāha-
2. na-shaka-varuśa 1446 Tārana-saṃvatsa-



3. rada Mārṅaśira-ba 10 Bu śrīman ma-
4. hāmaṇḍalēśvara pūrva-paścīma-da-
5. kṣiṇa-chatuṣ-samudrādhipati vīra-śrī-
6. Kṛṣṇarāyaṇ Vidyānagaradalu
7. prithvi-rājyaṃ gaiṇṭta yīralu na-
8. mma Chennapaṭaṇa Yīrapa-
9. dēvarige nāṁ amṛitapaḍige Nā-
10. gamangalakke saluva Dēvalāpura-
11. da sthānada Tibbanahalliyannu pra-
12. tinamadhēyavada Kṛṣṇarāya-sa-
13. mudrada yī grāmakke saluva
14. chatu-sīmeya vōlagada ga-
15. de bedalu tōṭa tuḍike a-
16. ṇe achukaṭu nidhi nīkshē-
17. pa śrī Virūpākṣa.

(On a side of this Inscription.)

18. Yalabarigeya Malapa Anna Nāṇjanu udāra.

Note.

This inscription records the gift of the village Tibbanahalli renamed Kṛṣṇarāya-samudra in Dēvalāpura—sthala belonging to Nāgamangala with all rights for the food offerings of God Vīrapadēvaru of Chennapaṭṇa by King Kṛṣṇarāya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Mārṅaśira in the year Tāraṇa, 1446 of Śālivāhana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malapaṇṇa Nanja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanahalli) ; on the 1st viragal near the Śvara temple.

Size 4'—0" × 2'—9".

Kannada language and characters.

1. svasti śrīman mahāgaja sankha pratāpa Hoyisala-Chakravartti Viraballālu-dēvaru vāridhi-
2. mēreyāgi mēdiniya Dōrasamudrada nelevīḍinalu sukha-
3. sankathā-vinōdadiṃ prithvi-rājyaṃ gaiyyuttam ire Ānanda-samvatsarada yāśādha-
4. sudha saptami Sukravāradandu Bematūra-Nārasingam samagra-balam berasi
5. daṇḍetti bandu Hebbidiramadeya Tibbanahalliya turuvam muttidali Daḍiga-
6. nakereya Maṇalavāḍiya Būpakālarīṭaḷeyara kula-tilaka Harahagaḍa āta-
7. na tamma Gabaragaḍa ātana magam su-putra Gaḍeyam kādi halara kondu vīramam
8. meredu turuva moḍu chi sura-lōka-prāptan āda.

Note.

This records the death of a warrior named Harahagaḍa, an ornament of the Būpakālarīṭaḷeyara-kula (?) family, a resident of Maṇalavāḍi in Daḍiganakere along with his younger brother Gabaragaḍa and his son Gaḍeya in the defence of cattle of the village Tibbanahalli in Hebbidiramade during a raid by Nārasinga of Bematūr with his whole army in the reign of Viraballāḷadeva of the Hoysala dynasty in his capital Dōrasamudra. The record is dated Friday the 7th lunar day of the bright half of Āśhādha in the year Ānanda. The phrase *śrīman-mahāgaja-sankha pratāpa* occurring at the beginning of the inscription is probably a mistake for *śrīman mahārājādhirāja niśśankapratāpa* which occurs among the titles of the Hoysala kings. The date is not verifiable. Bematūr or Bematūr-kallu is found in inscriptions as an old name for the town of Chitaldrug.



108.

At the same place, on a second viragal.

Size 4'—0"×2'—9".

Kannada language and characters.

1. svasti śrīman mahāmaṇḍalēśvara Dvārāvati-pu-
2. ravareśvara Hōsala Viṣṇu Vira Ballāladēvaru prithvi-
3. rājyaṃ geyvalu Ānanda-samvatsarada Āśāḍha
4. sudha 7 Sukravāra Daḍiganakereya Maṇṇame-
5. deya bhūmi Kudiki Māleyara-kula Harahagaḍa
6. ātana magam Sankaragaḍa ātana maga Rāmeyaṃ Hebbidarama-
7. deya Tibanahalliyali Bisugūravaru turuva hiḍiḍode
8. kādi turuvam maguḷchi tānuṃ sura-lōka-prāptan āda.

Note.

This records the death of Harahagaḍa, an ornament of Kudiki Māleyara-kula of Maṇṇamedeya-bhūmi in Daḍiganakere along with his son Sankaragaḍa and his grandson Rāmeya while recovering the cattle of Tibbanahalli in Hebbidiramade from the people of Bisugū in the reign of Hoysala Viraballāla, the lord of the excellent city of Dvārāvati. The date of this inscription is the same as that of the previous record :—Friday the 7th lunar day of the bright half of Āśāḍha in the year Ānanda.

109.

To the north of the village (Tibbanahalli), on a stone set up in the land of Kempa-rasa.

Size 3'—4"×1'—0".

Kannada language and characters.

1. svasti śrī mahānāya-
2. kâchāryya Bayalahu-
3. li Kadirenāyakana
4. makkaḷu Kapininā-
5. yakarū Pūjāri
6. Lakumana makkali-
7. ge koṭṭa nettaru-ko-
8. dageya sīmā-saṃbam-
9. dhi sāsanāvu
10. idake ākshēpisi-
11. dava ātana maganāgi
12. huṭṭuvanu.

Note.

This inscription records the grant of a *nettarukōḍage* (a grant of land made to the relations of a person slain in battle) for the sons of Pūjāri Lakuma by the illustrious chief Kapinināyaka, son of Bayalahuli Kadirenāyaka, possessed of the title mahānāyakâchārya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

110.

At the village Ankanahalli, in the same Hobli of Dēvalāpur, on a stone set up near the temple of Māri.

Size 4'—0"×2'—0".

Modern Kannada language and characters.

1. Śālivāhana śaka varushaṅgaḷu sanda va-
2. rtamāna 1685
3. śrī śrī Svabhānu-nā-



4. ma-samvatsarada Kârtika bha 10.
5. llu ll âlida mahâ-
6. svâmi yavara budhinirupakavipra-
7. kârakke Tirumalagiri maga Tim-
8. manige Hosakôte-jagala-
9. dali mrutavâda bagge raktâ-ko-
10. ñagi

Note.

This inscription records a *raktakoḍage* (same as *nettarukoḍage*) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Śalivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Kṛishṇarâja-vaḍeyar II King of Mysore.

### 111.

At the village Kuḍugubâlu in the same Hobli of Dêvalâpura, on a stone set up to the west of Râmêśvara temple.

Size 6'-0"×1'-9".

Kannaḍa language and characters.

1. śrî Râma
2. . . . . 1562 Vikrama samvatsarada
3. Âśâḍha suda 5 ralu Śrîrangarâyamahâ-
4. râyavararu râjyam
5. . da Suragiya Dêvappanâyakaravâra Kuḍagabâla Râmalingadêvara  
amritapaḍi
6. dharmma-sâsanada kramav ent endade
7. namma nâyakatanakke saluva Dêvalâpura-grâ-
8. makke sîmâ-saṁmandha-
9. di grâmaga
10. . . . . kâḍârambha nîrârambha aṇe achchu-
11. kaṭṭu manedere âḍudere
12. i grâma dêvarige sarvamânya-
13. vâgi . . . . da â Râmanâtha-dêvarige Dêvappa-
14. Nâyakaru mâḍida binnaha yî dharmavani
15. . . . .
16. . . . . dharmava âvanân orbanu . . . . .
17. . . . . Gangeya taḍiyali kavileya konda mahâ-pâpa
18. . . . . konda pâpake
19. hôharu taṁma tande tâya konda pâpakke
20. hôharu.

Note.

This records the gift of the village Dêvalâpura for the service of God Râmalinga-dêvaru in Kuḍugubâlu by Dêvappanâyaka of Suragi during the reign of Śrîrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Âśâḍha in the year Vikrama, 1562 of Śalivâhana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

### 112.

To the north of the village Maḍake Hosûr in the Hobli of Hoṇagere, on the 1st viragal in the land called Êlukallina-hola.

1. svasti śrî Kadavi Tapasiya Rahagaḍa Mullevuṛali (?)
2. kâdi sattam.

Note.

This records the death of Rahagaḍa of the village Kadavi Tapasi while fighting at Mullevûr (?).



On a 2nd vīragal at the same place.

1. svasti śrī Nirggunda-gāvuṇḍa Tapasiya pō-
2. ril ibhade kādi sattode ātange kalla niri-
3. sida māṅgaḷa (ma) hā śrī

*Note.*

This stone is erected in memory of the death of Nirggundagāvuṇḍa in fighting with elephants at the battle of Tapasi.

On a 3rd vīragal at the same place.

1. svasti Kadavi Tapasiya Mādapa kādi sattam.

*Note.*

This records the death in battle of a warrior named Mādapa of the village Kadavī Tapasi.

*Tirumakūḍlu-Narasipur Taluk.*

At the village Āladūr in the Hobli of T.-Narasipur, on a stone lying below a banyan tree on the way to Dhanāyakanapura.

Kannaḍa language and characters.

1. svasti śrī Bahudhānya-samvatsarada Jyēshṭha ba 5 Bu-
2. dalu svasti śrīmad akhilāṇḍa-kōṭi-brahmaṇḍa-
3. nāyaka dēvatā-sārvabhauma śrīmad Guṇjā
4. Narasimhasvāmiyavara pādārādhaka
5. Singimayyana magam Dēpayya
6. śrīyavara pādada paḍitara dīpārā-
7. dhanegendu koṭṭa hola kham ½ i-
8. dharmavan ārādarū kedisidoḍe Vāraṇā-
9. siyali gōva konda pāpakki ḷivaru
10. mangala mahā śrī śrī śrī.

*Note.*

This records the gift of dry land with the sowing capacity of half a khaṇḍuga by Dēpayya, son of Singimayya, for the service of offering daily food and light to God Guṇjānarasimhasvāmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyēshṭha in the year Bahudhānya. The date is not verifiable. The grant ends with the usual imprecatory sentence.



## TUMKUR DISTRICT.

Koratagere Sub-Taluk.

116.

Copy of a grant of Ranabaichegaudarayya, chief of Holavanhalli, dated, Śaka 1667 in the possession of Jibi Vāsudēvāchārya in the village Holavanhalli in the Hobli of Holavanhalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē
  2. trailōkya-nagarārambha-mūla-stambhāya Sambhavē ll
  3. Harēr lilā-varābasya damśhtrā-daṇḍas sa pātu vah l hēmādri-
  4. kalaśā yatra dhātri chhatra-śriyam dadbau ll
  5. svasti śrī vijayābhyudaya Śālivāhana-śaka-varushaga-
  6. lu 1667 nē Krōdhana-nāma-samvatsarāda Phālguna sūddha 15
  7. Sōmavāradallū śrīrad-rājādhirāja-rāja-paramēśvara śrī
  8. vīra-pratāpa śrī vīra-śrī-Rāmadēvamahārāyariyya-
  9. navaru Vidyānagaradallū ratna-simhāsanārūḍharāgi prithvī-
  10. sāmrajyam gaiyyuttiralu śrīmatu chaturtha-gōtra-
  11. pavitrarāda Rāna-Baichē-gaudarayyanavara putrarāda Mu-
  12. rmaḍi Rāna-Bairē-gaudaravaru Kāśyapa-gōtrarā-
  13. da Āśvalāyana-sūtrarāda Rukśākhādhyāyārāda Śiravatū-
  14. ra Venkaṭēbhaṭṭara putrarāda Narasimha-bhaṭṭara putrarāda Śēshāchārya-
  - arige
  15. baresikōṭṭa bhū-svāstyada-dānapatra-kramaventendare
  16. namma āluvike Holavanhalli-simege salluva Sōmpurāda
  17. grāmadallu Kempadāsana hola kha  $\frac{1}{4}$ . Doḍḍa-gaudana hola kha  $\frac{1}{4}$ .
  18. ubhaya hola kha  $\frac{1}{4}$ . hattu koḷaga kere-kelage vaddina bhūmi-
  19. yallu kham  $\frac{1}{2}$  hattu koḷaga ubhayam hola-gadde sahā bijavari
  20. kha  $1\frac{1}{2}$  khaṇḍaga bhūmiyannu yī sōmōparāga-punya-kāladallū
  21. namma pitṛi-pitāmaha-prapitāmaharige sālōkya sāmīpya
  22. sāyujya sārūpya padavi āgabhēkendu sahiranyō-
  23. daka-dāna-dhārā-pūrvakavāgi dhāre-yeradu kōṭṭevāda kāra-
  24. na chaturtha-gōtra-pavitrarāda Rāna-Baichēgaudarayyanavara
  25. putrarāda Rānabairēgaudara putrarāda Rānabaichē-
  26. gaudarayyanavaru Kāśyapa-gōtrarāda Āśva-
  27. lāyanasūtrarāda Rukśākhādhyāyigalāda Śirava-
  28. ttūru Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
- Back. —
29. putrarāda Śēshāchāryarige ramma Koratagere śrīyava-
  30. rige prītiyāgi yī hola-gaddeyannu dhāreyanueradukōṭṭe-
  31. vāddarinda-chaturtha gōtrarāda Rānabaichēgaudarayya-
  32. navara putrarāda Rānabairēgaudarayyanavara putrarāda
  33. Holavanhalli Rānabaichēgaudarayyanavaru Kāśyapagōtra-
  34. rāda Āśvalāyanasūtrarāda Rukśākhādhyāyigalāda
  35. Śiravattūra Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
  36. putrarāda Śēshāchāryarige tri-vāchakadalliyū ēkānta-
  37. karanayuktarāgiyū hola-gaddege Vāmanamudre-
  38. śilāsthāpana-māḍisi dhāreyan-eradu kōṭṭu idhevāgi
  39. nīvu nimma putra-pautra-pārampariyadallū ā-chandrā-
  40. rkavāgi anubhaviśikkōṇḍu sukhadallirabahudendu
  41. baraśi kōṭṭa bhū-svāsthyada dāna-patrā dāna-pāla-
  42. nayōr madhyē dānāchhrēyōnnpālanam l dānāt svarga-
  43. m avāpnōti pālanād achyutam padam ll sva-dattā-
  44. dvigunam punyam para-dattānpālanam l para-dattā-
  45. pahārēna sva-dattam nishphalam bhavēṭ l ēkaiva
  46. bhaginī lōkē sarvēśham ēva bhūbhujām l na bhō-
  47. jyā na kara-grāhyā vipra-dattā vasundharā ll



## Note.

This grant begins with the usual invocations to Sambhu and Varāha. It records the gift of some land in the village Sōmpura in Hoḷavanahalli-sīme by Raṇabaichegaḍarāya, son of Raṇabairegaḍa and grandson of Raṇabaichegaḍarāya of Chaturtha-gōtra, ruler of Hoḷavanahalli to Sēshāchārya, son of Narasimhabhaṭṭa, grandson of Śiravattūr Venkaṭabhaṭṭa of Kāśyapa-gōtra and Āśvalāyana-sūtra and Rik-śākha. The grant is said to be made during the reign of the Vijayanagar King Rāmadēvamahārāya (with titles) and is dated Monday the 15th lunar day of the bright half of Phālguna in the year Krōdhana, Śaka year 1667, on the occasion of a lunar eclipse.

According to Svami Kannu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Rāmadēvarāya was ruling over the kingdom on the date. The mention of Rāmadēvarāya as the king of Vijayanagar at the date of the grant is however an anachronism.

## 117.

Copy of a grant of the reign of Raṇabaichegaḍa, chief of Hoḷavanahalli, dated śaka 1660 in the possession of Subbaṇṇa, shanbhog of the same village Hoḷavanahalli.

1. namas tunga-śiraś-humbi-chandra-chāmara-chāravê trailōkya-nagarāram-bha-
2. mūla-stambhāya Śambhavê || Harêr līlavarāhasya damshṭrā-danḍas sa pātu nah hē-
3. mādri-kalaśā yatra dhātrī chhatra-śriyam dadhau ||
4. svasti śrī vijayābhyudaya Śālivāhana-śaka varushangalū
5. 1660 ne Kālāyukti-nāma-samvatsarada Śrāvaṇa
6. bahuḷa 30 Śukravāradallu śrīmad rājādhirāja rājparamēśvara śrī virapratāpa śrī Vira-Rāma-Dēva-Rāya
7. mahārāyaraiyyanavarū Vidyānagaradallu ratna-simhāsanārṇṇharāgi prithvī-sāmraṇyam gayyutt-iralu śrīma-
8. tu chaturtha-gōtra-pavitrarāda Raṇa-baichē-gaḍaraiyyanavara putrarāda Mummaḍi Raṇabairēgaḍarai-
9. yyanavara putrarāda Hoḷavanahalli Raṇabaichēgaḍaraiyyanavara āḷuvike-yallu śrī Madhva-śāstra-
10. vyākhyātrigalāda Ātrēyagōtrarāda Āśvalāyana-sūtrarāda Ruk-śākhādhyāyigalāda Śrīmu-
11. shṇada Anantāchāryaravara putrarāda Vēnūru Venkaṭanaraśimbhāchāryaravara putrarāda Anan-
12. tagiri Āśvatthānārāyaṇāchāryaravaru śrī Madhva-śāstra-vyākhyātrigalāda Ātrēya-gōtra-
13. rāda Āpastamba-sūtrarāda Yajus-śākhādhyāyigalāda Avañchī Timmaṇā-chāryaravara
14. putrarāda Rāmāchāryaravara putrarāda Venkaṭanaraśimbhāchāryaru saha ubhayatrarū
15. Bhāradvāja-gōtrarāda Āśvalāyana-sūtrarāda Ruk-śākhādhyāyigalāda Sadā-śivaṇṇanavara
16. putrarāda Yōgappana putrarāda Hoḷavanahalli-sthalada śānubhōga Lakshmīpatayyage barasīkoṭṭa bhū-svā-
17. styada dāna-patra kramav ēnandare namma agrahāra Akkamāmbudhi-grāma-dalli hola kham ¼ gadde kham ¼ kham 10
18. bhūmiyannu yī sūryōparāga-puṇyakāladallu sa-hiranyōdaka-dāna dhārā-pūrvakavāgi dhārin ere-
19. du śrī Venkaṭaramaṇa-prītiyāgi tri-karaṇayuktavāgi tri-purushōddēyavāgi tri-vāchakadalliyū ēkān-
20. tahkaraṇa yuktarāgi kōṭṭevāda kāraṇa nimma putra-pautra-pāramparya-dalliyū ā-chandrārka-sthāyigalāgi a-
21. mubhavisikkonḍu sukhadali ihaduendu barasīkoṭṭa bhū-svāsthyada dānapatra
22. dāna-pālanayōr madhyē dānā-chhṛēyōnupālanam || dānāt svargam avāpnōti pālanād aśhyutam padam ||
23. sva dattā-dviguṇam puṇyam para-dattāmupālanē | para-dattāpahārēṇa sva-dattam nish-phalam bhavētu ||



## Note.

This record is a copy of a grant of the reign of the same chief Raṇabaichēgauda of Hoḷavanahalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Rāmadēva. It is dated Friday the 30th lunar day of the month of Śrāvaṇa in the year Kālayukti, Śaka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and the date is correct. The grant records the gift of some dry and wet lands in the agra-hāra village, Akkamāmbudhi by two Brahmans of the Mādhva sect, Anataḡiri Āśvattha-nārāyaṇāchārya, son of Vēnūru Venkaṭanarasimhāchārya, grandson of Anantāchārya of Śrīmushṇa and of Ātreya-gōtra. Āśvalāyana-sūtra and Rik-śākha and Venkaṭanara-simbāchārya, son of Rāmāchārya, grandson of Avanchi Timmanāchārya of Ātreya-gōtra, Āpastamba-sūtra and Yajus-śākhā to Lakshmīpataiya, shanbhog of the village Hoḷavanahalli, son of Yōgappa and grandson of Sadāśivayya of Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rik-śākhā. It ends with the usual imprecations. Except the anachronism involved in the mention of Rāmadēvarāya, there is nothing incredible in the grant.

## 118.

Copy of a grant of Raṇabaichēgauda, Chief of Hoḷavanahalli dated Śaka 1660 in the possession of the same Subbaṇṇa, Shanbhog of the village Hoḷavanahalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē !  
trailōkya-nagarārambha-mūla-stambhāya
2. Śambhavē ! Harēr lilā-varāhasya damsh-trā-daṇḍah sa pātu vah ! hēmādri-  
kalaśā yatra dbātrī
3. chhatra-śriyam dadhau !
4. svasti śrī vijayābhyudaya Śālīvāhana-śaka varushaṅgaḷu 1660 ne Kālayukti-  
nāma-samvatsarada Śrāvaṇa ba 30 Śukravāradallu
5. śrīmad rājādhirāja rājaparamēśvara śrī vīrapratāpa śrī vīra śrī Rāma Dēva-  
rāya-mahārāyaraianavarū Vidyānagaradallu ratna-
6. simhāsanārūḍharāgi prithvī-sāmrrājyam gaiyuttiralu śrīmatu chaturtha-  
gōtra-pavitrarāda Raṇabaichēgavudaraianavara putrarāda
7. Mummaḍi Raṇabhairēgavudaraianavara putrarāda Hoḷavanahalli Raṇa-  
baichēgavudaravaru Bhāradvāja-gōtrarāda Āśvalāyana-sūtra-
8. rāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda Yōgappanavara  
putrarāda Hoḷavanahalli-sthaladalliruva Lakshmīpataiyage barasikoṭṭa  
bhū-dānada dā-
9. na-patrada kramav ent endare namma āluvikege saluva Hoḷavanahalli-sīmeya  
Jayamangali-tīradallu Kapparagondanahalli grāmaka saluva bhū-
10. mi Dugēnahalli-grāmaka saluva bhūmi Śakuna-Timmanahalli-grāmaka saluva  
bhūmi sahā nirdēśa-māḍi nūtanavāgi Akkamāmbudhi-
11. grāmavannu kaṭisida nimitya Duggēnahalli-grāmaka saluva bhūmiyalli ninige  
hola kha ½ hattu-koḷaga-bhūmiyannu śilā-sthāpane
12. māḍiśi sūryōparāga-puṁnya-kālādallū sa-hiramnyōdaka-dāna-dbārā-pūrvaka-  
vāgi dhāren ereḍu koṭṭidēvādakāraṇa
13. śrīmatu chaturtha-gōtra-pavitrarāda Raṇabaichēgavudaraianavara pavutra-  
rāda Mummaḍi Raṇabhairēgavudaraianavara putrarāda
14. Hoḷavanahalli Raṇabaichēgavudaravaru Bhāradvāja-gōtrarāda Āśvalāyana-  
sūtrarāda Rikśākhādhyāyigalāda Sadāśivaiya-
15. navara pavutrarāda Yōgappanavara putrarāda Hoḷavanahalli śyānabhōga  
Lakshmīpataiyage yi hattu koḷaga holavannu namma Korāṭa-
16. gereyavarige prītiyāgi dhāreya-ereḍu koṭṭevāddarinda śrīmatu chaturtha-  
gōtra-pavitrarāda Raṇabaichēgavudaraianavara
17. pavutrarāda Mummaḍi Raṇabhairēgavudaraianavara putrarāda Hoḷavana-  
halli Raṇabaichēgavudaraianavarū Bhāradvāja-gōtrarāda Ā-
18. śvalāyana-sūtrarāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda  
Yōgappanavara putrarāda Hoḷavanahalli-sthalada śā-
19. nubhāga Lakshmīpataiyage namma piṭri-pitāmaha-prapitāmaharige sālōk-  
ya sāmīpya sārūpya sāyujya padavi āgabēkendu tri-pu-
20. rushōddēśyavāgi tri-karṇa-yuktavāgi tri-vachanadalliyū yēkāntahkarāṇa-yu-  
ktavāgi yi hattu koḷaga holavannu dhāren ere-



21. du kottevâgi nîvu nimma putra-pavutra-pâramparyadaliyu âchandrârka-sthâyigalâgi amubhavisikondu sukhadalli yihudu
22. yendu barasikotṭa bhû-svâsthyada dâna-patra
23. dâna-pâlanayôr madhyê dâna-chchhrêyônupâlanam | dânat svargam avâpnôti pâlânâd achyutam padam || sva-dattâ-dvigunam
24. para-dattânupâlanam para-dattâpahârêna sva-dattam nishpha'am
25. bhavêt || mad-vamśajâh para-mahîpati-vamśajâ vâ yêbhû-
26. mipâs satatam ujjvala dharmâ-chittâh mad-dharmam-êva paripâlanam âchar-  
antu tat-pâdukâ-dvaa [maham] śirasâ vahâmi || śrî-
27. Lakshmîramâṇa (in Kannaḍa characters.)

*Note.*

This record also like the previous number relates to the reign of the chief Raṇabai-chêgaṇḍa of Hoḷavanhalli under the suzerainty of the Vijayanagar king Râmadêva-mahârâya. Its date is the same as that of the previous number namely Friday the 30th lunar day of the month Śrâvâṇa of the year Kâlâyukti, Śaka 1660 corresponding to Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious Hoḷavanahalli Raṇabaichêgaṇḍa, son of Mummadi Raṇabhairêgaṇḍa, and grandson of Raṇabaichêgaṇḍa of Chaturtha-gôtra made a gift of a plot of land with the sowing capacity of half a khaṇḍuga at the village Duggenahalli to Lakshumipataiya, shanubhog of Hoḷavanahalli, son of Yôgappa, and grandson of Sadâśivaiya of Bhâradvâja-gôtra, Âśvalâyana-sûtra and Rik-Sâkha for having fixed the boundaries between the villages Kapparaṅḍanahalli on the banks of the river Jayarâgali in Hoḷavanahalli-sîme and the villages Dugenahalli and Śakunatimmanahalli and for having newly built the village Akkamâmbudhi. The gift of land is stated to have been made with pouring of water, as a perpetual hereditary grant out of devotion to God at Koratagere and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be translated as follows :—

May all kings, whether they be descendants of mine or born of other sovereigns whose minds are engaged on pure dharma maintain my grants. I carry the sandals, of such kings on my head.

At the end of the grant there is the signature Lakshmîramâṇa. This grant, too is not free from anachronism.

119.

A copper plate grant in the possession of Yajamân Karibasavayya in the same village Hoḷavanahalli.

One plate :—Kannaḍa characters and language.

*Front.*—

1. Krôdhana-samvachharada Mârgasira su 1
2. Sôma-vâra śrîmatu Kôyârada
3. mahânâḍa prabhu Taraûra Chen-
4. napagaṇḍara Hosa-ûra nâḍa pra-
5. bhu Saṇnagaṇḍaru Bûdaliya Ch-
6. uḍiraḍi Udokûra Aubha-
7. lareḍi Hosakeṛeya Tipâraḍi
8. Eleûra Dharaniseṭiyara makkaḷu Vi-
9. rasetṭiyaru Bâdala Âdisetṭiya-

*Back.*—

10. ru voḷagâda sâlu-mûleya sama-
11. sta balaru hadinēṇṭu jyâtiya
12. ru koṭṭa tâmra-sâsana â nâḍa prabhu Vinâyaka-
13. dêvarali vaja-bhasanigeyan ikki E-
14. leyûra Pôchasetṭiyara Chaluvâ-
15. ḍi Malisetṭige koṭṭa tēja Panuṅṇ-
16. deyaṇḍage namma nâḍûdêsada se-
17. ṭitanavanû koṭṭevâgi nâû â-
18. tage koṭṭa mânya âtana . . . . .

(The record ends here.)



## Note.

This inscription records the grant of the office of the Chief Merchant (nādu-dēsada setitana) of the district of Penugonda to Chaluvādi Maliseti, son of Eleyūr Pōchiseti, by Taravūra Chennaspagauḍa, the chief of the nād of Koyāra, Sannagauḍa, chief of the nād of Hosavūr and several others including merchants and people of eighteen castes. The donors including the chief of the nād are stated to have assembled in the presence of god Vināyaka and with vajra-baisaṇige (*Vajra-Vyajanikā*, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisaṇige is not clear. Probably it means a fan, the word *baisaṇige* being a tadbhava form of *vyajanikā*. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st lunar day of the bright half of Mārgaśira in the year Krōdhana. The date cannot be verified.

## 120.

Copy of a copper-plate grant in the possession of the same Yajamāna Karibasavayya in the same village Holavanaballi.

1. Siddhārti-samvatsarada Bhādrapada suda 5 lu Sōma-
2. vāra pūrva-pāścīma-uttara-dakṣiṇa chatu-samu-
3. drādhīpati śrīman-mahārājādhirāja-rāja
4. paramēśvara śrī virapratāpa Hariharamahā-
5. rāyaru namma kumārariḡe
6. pradhānaru heggade gaudasetṭigaḷu
7. parivāra ivaroḷagāda sālamū-
8. leya samasta halarige nāyakarige sunkada adhi-
9. kārīgaliḡe nirūpa-Yaliyūra Viśvanāthaśe-
10. tṭiya (ma) kkaḷu Nāgaśetti Kāmiśetṭigaḷu namma
11. chittake biridāgi bandarāgi nāvu manniśi na-
12. mma karuṇadindalū kōṭṭa śāsanada krama-
13. ventendere-avarige pālaki kaḷa-
14. sada bilisattige grāma gaddāna un-
15. tāgi kōṭṭevāgi biriyarige ga 1 chikka-
16. rige . . . lige Dēvara-vartanadalū am-
17. ga 1 sante 1 kkam  $\frac{1}{2}$  ubhaya
18. ga bēhārigaḷa hērugaliḡe komba
19. kaṭṭale ubhaya ga-paḍagā 100 kke 3 hatti mānya
20. ga 1 kke meṇaśina bhāra 100 kke ga 8 aḍake-
21. hēru 100-ga 2 tuppā yennege hēru
22. 100-ga-3 uppina-hēru 100 kke ga-2
23. yeḷḷu hē 100 kkega-2 vidalada he 100 kke
24. ga-2 davasada hēru 100 kke ga-1
25. chatu-ssamudrada oḷagāda dēsakke prithvī-śe-
26. tṭigaḷu āva dēsakke baṇḍareyu mudraṇa
27. vīlyeya uḍagare paḍi biḍāra 1-
28. prakāra kōṭṭu ā dēsakke kartarāda-
29. varu ā śaṭṭiya vāmya are yetti koduvadu
30. avaru tāvu nāḍuvantā bebara āne kudu-
31. re yettu emme hasuvu tōhu bhaṇḍi mā-
32. nikkyā muttu pavaḷa paḇche pushparāga vajra
33. nīla gōmēdhika vaidūrya navaratna muntā-
34. gi chini-rāhā chitrāvaḷi nētrāvaḷi gajavāḷi
35. hamsāvaḷi śimhāvaḷi sūdrāvaḷi
36. pushpāvaḷi suvarṇāvaḷi śimhanāra dēsa-
37. dali biḍiyanga baiṇāga tōḍi yallērū sāla
38. paḍavaṭṭa pavāḷi yemba dēvāṅgavastrangaḷu
39. muntāda sarba gandha kastūri karpūra
40. bādū javāḷi kunkuma-kēsari aḍakele
41. hēru meṇaśina-bhāra eḷḷu hēru uppina-
42. hēru haḷḷiya vēla yenne tuppā hēru
43. vidalada hēru davasada hēru muntāda



44. samasta-bēhārakke chandra-sūryarullannaka
45. avara makkaḷa makkaḷa talāndaradallu namma
46. ukshara ubhaya mārgadallū hejjunkamāgiyē bharāṇa
47. taḷa sunkada nāyakaru sammatarāgi
48. adakke anēka mānya avaru ā vūralli okkaliddarū
49. āya kha 1 kke gade kha 11 kolagada hola
50. koḍaṣi mane angaḍi mānyavāgi agraḥāra

*Note.*

This purports to be a nirup or order issued in the name of Harihara-maharāya, king of Vijayanagar, to his sons, ministers, the chief gaṇḍas and seṭṭis, merchants, nāyakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nāgasetṭi and Kāmisetṭi, sons of Viśvanāthasetṭi of Yeleyūr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunar day of the bright half of Bhādrapada in the year Siddhārthi. The Śaka year is not given.

121.

At the village Akkājahalli in the same Hobli of Hoḷavanahalli, on a stone lying to the left side of the road leading to the village Tonḍebhāvi.

Size 3'-0" × 3'-0".

Kannada language and characters.

1. Śrīmuka samvatsarada Mārgasira suddha
2. 15 Sōmavāradalu Koneya-
3. hāḷina Yalahka Malleyanāyakana ma-
4. ga Abbeyanāyaka māḍisida dī-
5. pamāleya-kamba Dēvanandiya . . .
6. Bemōjana kelasa

*Note.*

This records the setting up of lamp pillar by Abbeyanāyaka son of Yalahaka Malleyanāyaka of Koneyahālu. The lamp post is stated to have been made by one Bemōja of Dēvanandi. The record is dated Monday the 15th lunar day of the bright half of Mārgasira in the year Śrīmukha. The date cannot be verified.

122.

At the same village (Akkājahalli), on a fragmentary stone lying by the side of a ruined building.

Size 3'-0" × 1'-6".

Kannada language and characters.

1. . . . . Sālivāhana-śaka-varsham
2. rāja-paramēśvara śrī virapratāpa
3. śrī-pāda-padmārādhakarāda
4. chāvaḍige saluva Vittināḍa
5. śrīmatu Kōradarāyarige
6. . . . . svāmigaḷu sarvamānyavāgi
7. huṭṭuvaliya muṭisi nimma kaiyinda māḍuvudu
8. salu koḍa mara . . . grāma sarva

*Note.*

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kōrada Rāyaru to effect improvements on the guru's mānya village by making use of the income derived from the village. The date is worn out.



## Tumkur Taluk.

123.

On a broken stone lying in a grove of Honge trees at the village Hebbûr in the Hobali of Hebbûr.

Size 3'-3"×2'-9".

Kannada language and characters.

1. śubham astu
2. Kāduvetṭi Oḍeyar
3. varisa . . . Nāchiya Hegga-
4. ya gaudarige heggade-
5. tanada nāyakatanavanu
6. kottu adake koṭṭa bbūmi
7. aigula idake tappidor
8. pāpakk ilivaru.

Note.

This inscription records the grant of the office of heggadenāyaka and the gift of a plot of land of the sowing capacity of 5 koḷagas to Heggayagauda of Nāchi by Kāduvetṭi Oḍeyar. The record ends with the usual imprecation.

124.

On a fragmentary stone lying behind the tank at the village Brahmasamudra in the Hobali of Kôra.

Size 2'-6"×1'-6".

Kannada language and characters.

1. svasti Vira Bommarasar
2. Bāvûran āluvalli
3. Kiriya Kāman tuṟuviṇ-
4. ḍinol kādu sattam kalla
5. . . . Dōmaṇṇayya śrī

Note.

This records the death of a warrior Kiriya Kāman in a fight for protection of cattle during the reign of Vira Bommarasar at Bāvur and the setting up of a vīragal in his memory by Dōmaṇṇsiya.

125.

On fragmentary stones lying in the waste land to the south of the tank at the village called Agrāhara in the same Hobali.

Old Kannaḍa language and characters.

1. svasti Saka-nripa-kālātita-samvatsara  
śatangaḷ eṇṭu nūra elpatta [ēlaneya] (Rā) kshasa-sam-
2. vatsaram pravartise . . . . . Sôvagâvunḍa
3. . . . . dēvarâ sodaraggam nivēdyakkam
4. . . . . Mangasamudra . . . . . gaṇḍugan kaḷani
5. . . . . . . . . . . geydu Kâsiya
6. . . . . . . . . . . revitṭi geyda i vi . . . . .

Note.

This inscription records the gift of some rice-fields in the village Managasamudra for the service of offering food and lamps to some god (whose name is lost in the inscription) by Sôvagâvunḍa. The inscription is dated in the Śaka year 87 (7) Rākshasa. The word *ēlu* meaning 7 seems to have disappeared in the grant after the word *eṇṭu-nūra elpatta* in line 1. Śaka year 877 corresponds to A. D. 955 which coincides with Rākshasa. The date is not verifiable. Several letters have become effaced in the inscription.



## 149. Archæological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archæological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

## 150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Govindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the *Epigraphia Carnatica*. The printing of the transliteration of the inscriptions of the Hassan supplement was completed.

3. Forty-six pages of the General Index to the volumes of the *Epigraphia Carnatica* were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

151. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultsch, the retired Epigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archaeology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal virgin a safe asylum in the temple of the (moon?) goddess on the bank of the river.

152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the *Oxyrhynchus Papyri* published in the *Journal of Egyptian Archaeology*, Vol. XII, Parts I and II, April 1926 as follows:—

I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultsch at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultsch and myself is that of the word *Bradis*. Like myself Dr. Hultsch has identified this word wit



Kan. *bêrâdisu* meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. *Âdisu* is 2nd person singular, causal imperative of the root *âdu*, play, act, and thus means 'do thou put into play, set into activity, or the like.' 'Bêr' is properly a substantive meaning separation or difference. Whether *bêrâdisu* could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultzsch is not at all wrong. *Bêrâdisu* is a compound of *bêre* + *âdisu* with 'e' after 'r' elided in Sandhi. *Bêre* is an adverb meaning separately, and it is not the word *bêr*, a substantive meaning separation or difference, as supposed by Dr. Barnett. *Bêre* + *âdisu* = *bêrâdisu*, means 'cause us or them to play separately.' As the play consists in casting a die (*pakte*—*pagade*) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (*besa*) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

154. As to the elision of 'e' between 'b' and 'r' and of 'u' after 's,' the same explanation that can be given for the change of the word 'tannayunastha'ado!' into 'tamnri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. *Serangapatam* for *Śrīrangapattana* and *Chitaldrug* for *Chitradurga* are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, in as much as 'b' in the place of 'p' in old Kannada is unusual. It is however possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara,' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage *pānavam*, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word *Kottôs*, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unusual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.



157. To sum up, the following are the results of archæological researches made during the year under report.

(1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kannada passages contained in the Oxyrhynchus Papyri of the second century, A. D.

(2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.

(3) The scarcity of wine and other intoxicating beverages on the west Coast of the Karnatic Territory in the early centuries of the Christian Era.

(4) Sea trade between Alexandria and the West Coast of India.

(5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.

(6) The date of Kātantra Vyākaraṇa (A. D. 300-400).

(7) The Era and the date of Amśuvarman of Nepāl, A. D. 518-519.

(8) The rational views of Tiruvenkatachāryasvān in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE,  
September 1926.

R. SHAMASASTRI,  
*Director of Archl., Researches in Mysore.*



## APPENDIX A.

STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
1	Bangalore	Devanhalli	Devanhalli	Birth place of Tipu Sultan	Ordinary repairs	Rs. a. p. 10 0 0	Rs. a. p. 19 0 0	Work not yet commenced.
2	Kolar	Bowringpet	Budikota	Budikota Hill	Putting up a fence	25 0 0	25 0 0	
3	Do	Kolar	..	Mokbara	Repairs to Verandah	306 0 0	306 0 0	
4	Do	Do	Seeti	Sripatiavara Temple	Improvement to Temple	790 0 0	....	
5	Do	Chickballapur	Nandi	Tipu Sultan's Palace on Nandi Hills.	Annual Repairs	110 0 0	110 0 0	
6	Mysore	Mysore	Mysore	Sri Svetba Varahaswamy Temple.	Colour and white washing and sundry repairs.	45 13 0	45 13 0	
7	Do	Do	Do	Sri Lakshmi Narayanaswamy Temple.	Do	4 0 0	4 0 0	
8	Do	Do	Lingambudi	Mahalingeswaraswami Temple	Urgent repairs	620 0 0	(a)	(a) Information not furnished.
9	Do	Nanjangud	Nanjangud	Srikanteswaraswami Temple	Construction of Vasantamantapa	8,581 0 0	(a)	
10	Do	Seringapatam.	Seringapatam	Obelisk Monument	Annual maintenance	10 0 0	1 0 0	
11	Do	Do	Do	De Havilland's Arch	Do	10 0 0	6 0 0	
12	Do	Do	Do	Spot where Tipu's body was found.	Repairs to Railing	15 0 0	8 0 0	
13	Do	Do	Do	Imams Dungan	Annual maintenance	20 0 0	24 0 0	
14	Do	Do	Ganjam	Gumbaz	Improvement to Verandah, floor, etc.,	2,315 0 0	2,315 0 0	
15	Do	Do	Seringapatam.	Ranganathaswami Temple	Repairs to Gopuram	2,279 0 0	2,279 0 0	
16	Do	Do	Do	Junna Masjid	Repairs to Masjid	915 0 0	915 0 0	
17	Do	Do	French Rocks	Webb's Monument	Annual maintenance	15 0 0	20 0 0	
18	Do	Do	Melkote	Narayanaswami Temple	Repairs to Temple	1,102 0 0	882 0 0	
19	Do	T. Narasapur.	Somanathpur.	Kesava Temple	Annual maintenance	180 0 0	181 0 0	
20	Do	Do	Talkad	Vaidyesvara Temple	General repairs, etc.,	2,100 0 0	1,630 10 4	
21	Do	Do	Do	Kirti Narayana Temple	Do	411 0 0	411 0 0	
22	Do	Do	Nagamangala	Adi Madhavaswami Temple	Repairs to temple	410 0 0	410 0 0	
23	Tumkur	Maddegiri	Maddegiri	Malleswaraswami Temple	Urgent repairs to compound wall	492 0 0	492 0 0	
24	Do	Do	Midigeshi	Venkataramanaswami Temple	Examining cracks and chunam plastering	80 0 0	79 15 0	



## APPENDIX A—contd.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
25	Tumkur	Tiptur	Vighnasante.	Narasimhaswami Temple	Repairs	Rs. a. p. 950 0 0	Rs. a. p. 486 0 0	Work in progress
26	Haasan	Haasan	Koravangala.	Buchesvara Temple	Repairs to Gate, setting displaced stones etc.,	163 0 0	66 0 0	Do
27	Do	Do	Doddagaddavalli	Lakshminidevi Temple	Repairs to main temple	1,437 0 0	513 0 0	Do
28	Do	Arsikere	Arsikere	Isvara Temple	Salary of watchman	105 0 0	104 8 0	Do
29	Do	Do	Do	Do	Repairs to wall and putting up a Notice Board	95 0 0	94 8 0	Do
30	Do	Do	Hernahalli	Kesava Temple	Repairs to compound wall	662 0 0	(b) 146 0 0	(b) Up to end of March 1926.
31	Do	Belur	Belur	Channakesava Temple	Pay of watchman	132 0 0	108 10 0	Work in progress
32	Do	Do	Do	Do	Repairs to Temple	3,900 0 0	3,389 11 0	Do
33	Do	Do	Halebid	Hoysaleswara Temple	Salary of watchman	178 0 0	177 4 0	Do
34	Do	Do	Do	Do	Repairs to walls, roof etc.,	1,900 0 0	450 0 0	Do
35	Do	Do	Do	Kedareswara Temple	Pay of watchman	84 0 0	82 0 0	Do
36	Do	Do	Do	Do	Repairs to walls	250 0 0	215 0 0	Do
37	Do	Channarayana- patna.	Nuggihalli	Lakshminarasimhaswami Temple	Repairs to car wheels	807 0 0	450 0 0	Do
38	Kadur	Kadur	Hiri Nallur	Siva Temple	Repairing	52 0 0	46 0 0	Do
39	Do	Do	Devanur	Lakshminikanteswami Temple	Providing shutters to the eastern door.	400 0 0	370 0 0	Do
40	Do	Do	Do	Monument of Lakshmikanta Habbar.	Providing a pipe railing around the monument.	236 3 0	100 0 0	Do
41	Do	Chikmagalur.	Marle	Siddheswaraswami Temple	Repairs	30 0 0	25 0 0	Work in progress
42	Do	Tarikere	Amritapura	Amrtesvaraswami Temple	Repairs	2,110 0 0	451 0 0	The total expenditure up to date is Rs. 1270.
43	Do	Mudigere	Kalasa	Kalaseswara Temple	Construction of a room	541 0 0	208 2 0	Up to the end of March 1926.
44	Shimoga	Sagar	Kelsi	Sri Ardhameswara Temple	Repairs	96 0 0	96 0 0	Do



## APPENDIX A—concl'd.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
45	Shimoga ..	Shimoga ..	Keladi ..	Rameswaradevaru Temple	Repairs to Temple	Rs. a. p. 11,840 0 0	Rs. a. p. (c) 30 0 0	(c) Information not furnished. Work is said to be almost complete.
46	Do ..	Nagar ..	Nagar ..	Sivappa Naik's Palace in the Fort.	Marking the site and repairs	80 0 0	84 0 0	
47	Do ..	Tirthahalli ..	Kavalelurga ..	Fort ..	Pay of watchman	723 0 0	659 0 0	
48	Chitaldrug.	Holalkere ..	Heggere ..	Channa Parsvanatha Basti	Repairs	72 0 0	72 0 0	
49	Do ..	Molakalmuru ..	Jatangi ..	Ramesvara Hill	Pay of watchman	182 0 0	182 0 0	
50	Do ..	Harihar ..	Harihar ..	Hariharsvara Temple	Repairs			



## APPENDIX B.

## (1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

Serial No.	Size	Description	Village	District
1	12×10	Lakshminarayana Temple, Figure of Narayana	Brahmasamudra	Kadur
2	12×10	Do Lintel on Sukhanasi door way.	do ..	do
3	10×8	Do North-West view ..	do ..	do
4	12×10	Someswara Temple, Surya figure	Kabali ..	do
5	10×8	Do North-east view ..	do ..	do
6	8½×6½	Do South view ..	do ..	do
7	10×8	Siddeswara Temple, South-west view ..	Devanur ..	do
8	8½×6½	Do South east view ..	do ..	do
9	6½×4½	Someswara Temple, Linga in the Garbhagriha	Sompura ..	do
10	6½×4½	Do South view ..	do ..	do
11	12×10	Kesava Temple, Ceiling in Navaranga ..	Honnawara ..	Hassan
12	12×10	Do do ..	do ..	do
13	10×8	Do Figure of Kesava ..	do ..	do
14	10×8	Do Doorway of Garbhagriha ..	do ..	do
15	8½×6½	Do South view ..	do ..	do
16	12×10	Allalanatha Temple, Figure of Allalanatha ..	Kondajji ..	do
17	10×8	Channakesava Temple, Figure of Channakesava.	Hirekadalur ..	do
18	10×8	Do East view ..	do ..	do
19	6½×4½	Do South West view ..	do ..	do
20	6½×4½	Do North-West view ..	do ..	do
21	6½×4½	Do Figure of Kesava ..	Ambuga ..	do
22	6½×4½	Do South-West view ..	do ..	do
23	8½×6½	Do Figure of Kesava ..	Kausika ..	do
24	6½×4½	Do North-West view ..	do ..	do
25	6½×4½	Do Figure of Kesava ..	Mosale ..	do
26	6½×4½	Kalleswara Temple, South-West view ..	Kannagala ..	do
27	6½×4½	Darbar Hall of Sivappa Naik: Front view ..	Nagar ..	Shimog
28	6½×4½	View of the pond .. ..	Ananthapur ..	do
29	6½×4½	Do .. ..	do ..	do

N.B.—Stereoscopic Views of these were also taken during the year.

## (2) LIST OF DRAWINGS PREPARED DURING 1925-26.

1. Archaeological map: Still under completion.
2. Key Map of Govindanhalli Village.
3. Plan of Sadasiva Temple at Nuggihalli.
4. Someswara Temple at Kabali.
5. Kesava Temple at Hirikadalur.
6. Plan and elevation of Temple at Periyapatna.
7. Design for the Gopuram at Devaragudipalli, Bagepalli Taluk.

MYSORE,  
September 1926.

R. SHAMASASTRI,  
Director of Archl. Researches in Mysore.







# APPENDIX C.

## INSCRIPTIONS IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ದಿಷ್ಟಿರ್ದಿನ ಶಾಸನಗಳು.

ಅನೇಕಲ್ ಶಾಸ್ತ್ರೀಗಳು.

1

ಅನೇಕಲ್ ಶಾಸ್ತ್ರೀಗಳು ಕಸಬಾ ಹೋಬಳಿ ಕಾರುಣ್ಯಪುರ ಗ್ರಾಮದ ಬಳಿ  
ಕೊಟ್ಟ ಹೊಂದಿದ್ದ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0"×3'—6"

- |                            |                              |
|----------------------------|------------------------------|
| 1 ಶ್ರೀಮಹೇಶ್ವರಾಯಣ           | 2 ದತ್ತರುಳೊಡಿಗೆ ಅಕ್ಕಿ ಕೊಟ್ಟರು |
| 3 ಮೇಗೊಪ್ಪದರು ಗ್ರಾಮ . . . . | 4 ಯದಕುಳದರಿ ಬಳಿ               |
| 5 ಕಾರುಣ್ಯಪುರದ ಬಳಿ          | 6 ಯದಕುಳದರಿ ಬಳಿ               |
| 7 ಪಾಪಪುರದ ಬಳಿ              | 8 ಗೆ ಅದರವರಿಂದ                |

2

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಇಂದೂವಾಡಿ ಗ್ರಾಮದ ಮುಯ್ಯಾಪ್ಪನ ದೇವಾಲಯದ ಜಗಲಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0"×2'—0"

- |                             |                               |
|-----------------------------|-------------------------------|
| 1 ಸ್ವಾಮಿಶ್ರೀಮಹೇಶ್ವರಾಯಣ      | 2 . . . . . ಪದವಿ ಕೊಟ್ಟ        |
| 3 ಮುಖ್ಯ . . . . . ಕೊಟ್ಟವರಾದ | 4 . . . . . ಗದ್ದೆ 1 ಮುಖ್ಯಪದವಿ |
| 5 ಪೂಜೆ ಬಳಿ ಬರುವವರಿಂದ        | 6 ಸಾಕ್ಷಿ 3 ದೇವರಾದ 3 3 3       |
| 7 ಇಂದೂವಾಡಿಯವರು . . . .      |                               |

3

ಅದೇ ಇಂದೂವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಪೂಜೆ ಕೊಟ್ಟವರು ಇಂದೂವಾಡಿ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0"×1'—0"

- |          |              |            |            |
|----------|--------------|------------|------------|
| 1 ದೇವರಾದ | 2 ಪೂಜೆ ಕೊಟ್ಟ | 3 ಕೊಟ್ಟವರು | 4 ಕೊಟ್ಟವರು |
| 5 ಪೂಜೆ   | 6 ಯಂದೂವಾಡಿ   | 7 ಕೊಟ್ಟವರು | 8 ಕೊಟ್ಟವರು |



## ಹಾಸನದ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು.

4

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕಿನ ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯದಲ್ಲಿ ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ  
ನವರಂಗದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂಪತ್ತಿನ ಕಾರ್ತಿಕ ಸು ೧೦ ಖ ಆತ್ಮೀಯಗೋತ್ರ
- 2 ದಹಗಪ್ಪಗಳವಿಠ್ಠಲಯಗಳ ಮಕ್ಕಳು ಮ್ಲಚಸರು ಪಾಳೆಯದ
- 3 ಶ್ರೀಜನಾರ್ದನ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಚಿಂತದ ತೊಡಹದಧವಳಕಂ
- 4 ಖಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ಸಮ
- 5 ದಾದಾತ್ರೇಯಗೋತ್ರೋದ್ಭವಸ್ಥಿತೇ ಪಾರ್ಥಿವಸತ್ಯರೇಗುಣನಿಧಿವೃಷ್ಟಿ
- 6 ಸ್ವಾಮ್ಯಶ್ರೀಶ್ವರಃ ಕುದ್ಧೇಕಾರ್ತಿಕದಕ್ಷ (ಗೇ) ಪುದಿನೇಹಗ್ಗಪ್ಪವಿಠ್ಠಲ
- 7 ಯಜ್ಞೋಧ್ಯಾನೋತ್ಪಾಟಿತದೈತ್ಯಜನ್ಯಧವಳಶ್ರೀಪಾಂಚಜನ್ಯಂ
- 8 ಜಯಾ || ಶ್ರೀ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅರ್ಕಲಗೂಡು ತಾಲ್ಲೂಕು.

5

ಅರ್ಕಲಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ್ ಶ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪುಟ್ಟಕಾಮಯ್ಯನವರ  
ಬಳಿ ಇದ್ದ ತಾಮ್ರಾಸನ.

2' ಜಲಗೆ 7½" × 11"

ಕೇಶವ (ಕನ್ನಡದಲ್ಲಿ)

(ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

(1ನೆಯ ಜಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಕುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಕ್ಷಂ ಬಿ ಚಂದ್ರಚಾಮರಾಜಾವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ | ಹರೇಶ್ವರೇಲಾವರಾಹಸ್ಯದೌಷ್ಠ್ಯದಂಡಃ
- 3 ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಶಿಖರಾಯಸ್ಯಧಾತ್ರೀ ಭತ್ರಕ್ರಿಯಂ ದಧೌ | ಶ್ರೀಮತ್ಪುರಾ
- 4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ವಯಂ | ಸ್ಯನಾಭಿಕಮಲೋತ್ಪನ್ನವಿಧಾತಾರಂಹ
- 5 ರಂಭಜೇ | ನೋಮಮಂಶಸಮುದ್ಭುತೋ ರಾಜಾಗೋಪಾಲಭೂಪತಿಃ | ಅಪ್ರಿಗೋ
- 6 ಶ್ರೀಯಜ್ಞಾಶಾಖೀ ಆಪಸ್ತಂಬೋಕ್ತಕರ್ಮವಾ | ತತ್ತನೂಪಸ್ತುಧರ್ಮ
- 7 ಜ್ಞೋರಾಜಾಶ್ರೀರಂಗಭೂಪತಿಃ | ಸದಾವೇಲಾಪುರೇವಾಸಂ ಚಕಾರಹ
- 8 ರಸನ್ನಿಧೌ | ವೇದಾಪ್ಯ ಬಾಣೇಂದುಮಿತೇಶಕಾಚ್ಛೇ ಪ್ರವರ್ತಮಾನೇ
- 9 ಪ್ಲವನಾಮವರ್ಷೇ | ವೇಲಾಪುರೀಕೇಶವಸಂನಿಧಾನೇಹಂದ್ರೋಪರಾ
- 10 ಗೇಮಧುಪೂರ್ಣಮಾಯಾಂ | ಶ್ರೀರಂಗರಾಯೋವಿಪ್ರಾಯ.ರುಗ್ಯೇದಕ್ಷಾಯ
- 11 ಧರ್ಮಿಣಿ | ಆಶ್ವಲಾಯನಸೂತ್ರೋಕ್ತಕರ್ಮಿಣೀರೋಕಬಂಧವೇ | ಕಂ



- 12 ಕರಾಖ್ಯಸ್ಯಭಟ್ಟಸ್ಯಪುತ್ರಾಯಸಕಾಟುಂಬಿನೇ | ನಾವನ್ಯಾ ಕಂಕ  
13 ರಸಂಜ್ಞಾಯಕಾಕೃರಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಯರಾಜ್ಯಗ್ರೇ  
14 ಸ್ವಿದೇಶೀಕರ್ನಾಟಸಂಜ್ಞತೇ | ಕಣತೂರಾಪ್ತಯಗ್ರಾಮಸಂಧಿಧಿ  
15 ದತ್ತವಾನ್ಮುದಾ | ನಾವನ್ಯಾ ಭರತವೃತ್ತಿವೃತ್ತಿಂ ಸರ್ವಸಮೃದ್ಧಿ  
16 ದಾಂ | ಅಗ್ರಹಾರಂ ಸರ್ವಮಾನ್ಯಂತಾಂಮೃತಾಸನಪೂರ್ವಕಂ |  
17 ಶ್ರೀರಂಗರಾಜತೇಲಬ್ಧಿಗ್ರಾಮಂ ಕಂಕರನಾಮಕಃ  
18 ಸ್ವಕೀಯಖತ್ಯಮಾತ್ರಾದಿಸ್ವರ್ಗವಾಪ್ತೃರ್ಥಮಾತ್ಮನಃ  
19 ಸರ್ವಶ್ರೇಯೋಭಿವೃದ್ಧ್ಯರ್ಥಂ ಬ್ರಹ್ಮಣೀಭ್ಯೋಮುದಾದದಂ | ಕೃತಾ  
20 ಧ್ಯಯನಕೀಲೇಭ್ಯೋಯಾಯುಷಾಕೇಭ್ಯವಿವಚ | ತ್ರಯೋದಕಾಭೀ  
21 ಸ್ವಚಿಂತೇಭ್ಯಃ ಕೇಶವಪ್ರಿಯತೇನ್ಯಯಂ |

(Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 22 ಏತೇಪಾಂನಾಮಗೋತ್ರಾಣಿವಹ್ಯತೇಹ್ಯನುಪೂ  
23 ವ್ಯಗತಃ | ಸುಬ್ರಹ್ಮಣ್ಯಾದೇವರಿಗೆ ವೊಂದುವೃತ್ತಿಂ |  
24 ಆರ್ಯಲಾಯನಸೂತ್ರದ ಕಾಕೃರಗೋತ್ರದ  
25 ಕಂಕರಭಟ್ಟರಕುಮಾರ ಕುಕಂಭಟ್ಟರಿಗೆವೃತ್ತಿವೊಂ  
26 ದುಂ | ಆರ್ಯಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಠಗೋತ್ರದ ಶ್ರೀನಿವಾಸ  
27 ಭಟ್ಟರಕುಮಾರದೇವಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆರ್ಯಲಾಯನ  
28 ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಾಚಾರ್ಯರಮಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ  
29 ವೊಂದುಂ | ಆರ್ಯಲಾಯನಸೂತ್ರ ಭಾರದ್ವಾಜಗೋತ್ರದ ಹರಿಭಟ್ಟರ  
30 ರಕುಮಾರ ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿಂ | ಆದಸ್ತಂಭಸೂತ್ರದ ಲೋ  
31 ಹಿತಕಾಕೀಕಗೋತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಕುಮಾರ ವೆಂಕಟಾ  
32 ದ್ರಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆರ್ಯಲಾಯನಸೂತ್ರಕಾಕೀಕಗೋ  
33 ತ್ರದ ಜೊನಿಗರಾಯ ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂ  
34 ದುಂ | ಆದಸ್ತಂಭಸೂತ್ರ ಕಾಕೃರಗೋತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ  
35 ರಕುಮಾರಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದುಂ | ಬೋಧಾಯನಸೂತ್ರ  
36 ದಜಾವದಜ್ಞವತ್ಸಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ  
37 ದಾವಿಶ್ಯೇಶ್ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆರ್ಯಲಾಯನ  
38 ಸೂತ್ರದಭಾರದ್ವಾಜಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಮಗ ಸು  
39 ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ |

(IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 40 ಆಶ್ವಾಯಣಸೂತ್ರದ ಹರಿತಗೋತ್ರದ ಕಂಕ  
41 ರಭಟ್ಟರಮಗ ಸೂರ್ಯನಾರಾಯಣಭಟ್ಟರಿಗೆ ವೃ  
42 ತ್ತಿವೊಂದುಂ | ಆದಸ್ತಂಭಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ  
43 ಸುಬ್ರಹ್ಮಣ್ಯರ ಕುಮಾರ ಕುಕಂಭಟ್ಟರಿಗೆ ಅ  
44 ರ್ಥವೃತ್ತಿ | ಆರ್ಯಲಾಯನಸೂತ್ರದ ಭರದ್ವಾಜಗೋತ್ರದ  
45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಧ |  
46 || ಈ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಸೀಮೆವಿವರ | ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕು  
47 ಪ್ಪವಲಿ | ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ನೆಲಿಕೆರೆ | ಪಶ್ಚಿಮದಿಕ್ಕಿನ  
48 ಳ್ಲಿ ಹಂತನಮನೆ | ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿ ಮಾವನೂರ | ಇವರ  
49 ಮಧ್ಯರಾಷ್ಟ್ರದಲ್ಲಿ ಭರತವಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಪಾಪಾಣ  
50 ನಿಧಿನಿಕ್ಷೇಪ | ಅಕ್ಷೀಣ | ಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅ  
51 ಪ್ಪಭೋಗತೇಜಸ್ವಾನ್ಯಂಗಳನು ಅನುಭವಿಸಿಪುತ್ರಪಾತ್ರಪಾರಂ  
52 ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರಯಯೋಗ್ಯವಹಂತೇ ಆ  
53 ಚಂದ್ರಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹಲಯಂದು  
54 ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವೇಲಾಪುರಿ  
55 ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಅಗ್ರಹಾರ ||—||  
56 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಶ್ರೀಯಾನುಪಾಲನಂ | ದಾ  
57 ನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಧದಂ | ಸ್ವ  
58 ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ



(IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 59 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇ .  
 60 ತ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತವಸುಂಧ  
 61 ರಾಂ | ಪಪ್ಪಿವರ್ಪಸಹಸ್ರಾಣಿ ವಿಜ್ಞಾಪ್ಯಾಂಜಾಯತ ಕ್ರಿ  
 62 ಮಿ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವಜ್ಞಾಮನಘೋಭುಜಾಂ ||  
 63 ನಘೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ಪಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ಸ್ವದತ್ತಾ  
 64 ಪುತ್ರಿಕಾಧಾತ್ರೀ ಏತ್ಯದತ್ತಾಸತೋದರೇ | ಅನ್ಯೈರ್ದತ್ತಾಮಹೀ  
 65 ಮಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ | ಮದ್ಯಕಜಾಪರಮಹೀ  
 66 ಪತಿವಂಶಜಾವಾ ಏಭೂಮಿಪಾಸತತಮುಜ್ಯರಥರ್ಮ  
 67 ಚಿತ್ತಾ || ಮದ್ಧರ್ಮಮೇವ ಪರಿಪಾಲಿತುಮಾಚರಂತಿತತ್ಪಾ  
 68 ದಪದ್ಯಯುಗಳಂ ಕಿರಸಾನಮಾಮಿ | ಶ್ರೀವಂಕಟೇಶ || = ||  
 69 ಅಶ್ಯಲಾಯನಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ಕಂಕರಘಟ್ಟರ ಮ  
 70 ಗನುಕಂಕರೈರ್ಯುನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುಮಾ  
 71 ನ್ಯವಾಗಿ ಕೊಟ್ಟ ಸ್ವಾಸ್ತ್ಯದೋಷನ ಖಂಡುಗದಲ್ಲಿ ಮೂರುವರೆ  
 72 ಖಂಡುಗಗದ್ದೆ ಇದಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ  
 73 ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ಸೀಮೆಗೆ ಹೆಬಾರಿ  
 74 ಕೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವದು ಯಂ  
 75 ದುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯದಸ್ವಾಸ್ಥ್ಯ || ಶುಭಮಸ್ತು |

ಶ್ರೀರಾಮ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರೂಪಾವಿದೆ)



## ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದೊಳಗೆ ಸೋಮನಾಯಕಮ್ಮನವರ  
ಗುಡಿಯ ಉತ್ತರಗೋಡೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ತಾರಣಸಂವತ್ಸರದ ಮೈಕಾಖ ಸು ೫ ಸೋ ದಂದು ಸುಭಾಗ್ಯ
- 2 ಪುರದಪ್ರಸನ್ನಕೇಶವದೇವರವ್ಯಕ್ತಿ ೦೫ ದಂಸಿದ್ಧಾಯನಟ್ಟಿಯಾಗಿ
- 3 ಅವ್ಯುತದಿಯಹೊಂನೊಳಗಿಸಿದ್ಧಾಯವತಪುತಿರ್ದ್ಧ೦ತಪಿರಾ
- 4 ರದೆ ಕ್ರೀಕಾಯನಡೆಯದೆಕಟ್ಟ ಕಾರಣದಿಂದವೂಮಾದೇವಿಯ
- 5 ರು ಆಮಹಾಜನಗಳು ಆ ನಂಬಿಯರು ಹದಿನೆಂಟುನಾಡವೈದ್ಯ ವರ ಮುಂದಿಟ್ಟು
- 6 ಈಹದಿನಯ್ಯುವ್ರಿತ್ತಿಯೊಳಗೆದೇವರಿಗಿವ್ರಿತ್ತಿ ೨ ಮಾನ್ಯಮಾಡಿ ವಿತ್ತಿ ೦೩ ವಂ
- 7 ಬ್ರಾಹ್ಮರಿಗೆ ನಾರಸಿಂಗದೇವನರಾಜ್ಯದಲ್ಲಿ ಅವೂವ್ರಿತ್ತಿಯೊಳಿಬಾರಿಯ
- 8 ಸಿದ್ಧಾಯವ ತತ್ತು ಆಧಿ ಕ್ರಯ ದಾನಕ ಸಲಮಂತಾಗಿ ಧಾರಯನೆಹರು
- 9 ಕೊಟ್ಟರು | ಅಂತಪ್ರದಕ್ಕೆ ತಮ ಸುಹಸ್ತದೊಪ  
(ನಾಗರಹರದಲ್ಲಿ) ಕ್ರೀಗೋಬೀನಾಥಾ
- 10 (ಕನ್ನಡಹರದಲ್ಲಿ) ಪ್ರಸನ್ನಕೇಶವ

7

ಬೇಲೂರು ಹೋಬಳಿ ರನ್ನಗಟ್ಟಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ-3'-6" x 2'-0"

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 2 ಸಂಭವೇ || ಸವಾಯ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧರಾಧಿಪಮಸ್ತ ಕವಿಸ್ವಸ್ತ ಹಸ್ತನುದಿತಜಯಕ್ರೀವಿಸ್ತಾರಿಸ್ತ ಸಹಾರಂಪ್ರಸ್ತ
- 4 ಶೃಂಗಪುಣ್ಯಮೂರ್ತಿವಿನಯಾದಿತ್ಯ ಮುಳಿಸಿದೇಶದಧೀಶಕಂಟಕರಬೇರಂ ಕಿತ್ತರ್ಗತ್ತಿಕ್ಕಿ
- 5 ದೋಬ್ಬರ್ಗಲಿಂದೆಯ್ದೆನಿಮಿಟ್ಟಿ ಫಲೂತಳಮನೇಕಪ್ಪ ತ್ರಿದಿಗಂಗಮಣಿ ಲಮಂಪೊಳಿಸಿದಪ್ರಜಾಮುದಮು
- 6 ನತ್ಯುತ್ಪಾಹದಿಂದಾದಿಪೂಯ್ಯಳದೇವಂ . . . . . ಗಾನಾಡುಬೇಯಯ್ಯನಲು ವಾಸವನ
- 7 ಗುಭಾಸ್ವ ರತನೂಭವನೈಂತಿವಾರ್ಧರಾಜಮೇಘಸಮೂಹಪ್ರಭೇಧಧನಾಧಿಪವಿರಾಜಿತ
- 8 ಗೋಮಿಸೀರ್ವರಂಬೇಸಮುದಾದಿಗೀರ್ವರನೇಕಗಂಣಾಗ್ರಣಿಭಾಸಂಗನಾಳ್ವ ಸಸಿಯರ್ಕರು
- 9 ಹ್ವನಗಮುಟ್ಟಿನೆಗಂಕಮಳಾಸನಾಯುವ ನೆಟ್ಟನೆಹಿಗೇರ್ಚಲ(ರಿಂ)
- 10 ದಿಂದೊಟ್ಟಯ್ಯುವವೈರಿಭೂಪರಂನೋಡವೊದಲಿಟ್ಟ ರಭಾಸಂಪರಿಯಿಂದೊಟ್ಟ
- 11 ಜೆಯಂಗಲ ಮುಗ್ರಸಮರಾಂಗಣವೊಳೆ || ಚಲದನೆಹಿಗೇಮಲದಿಹ್ವಿಹಗದರಿಪು
- 12 ಬಣಕ್ಕೆ ಕಾಣಪ್ಪಂ ತಂನಂನೇಬೆಪೊಜೆದಿಪತಿಗೆ ನಂನೂಮುಜಿಯಂಗನಹ
- 13 ನೈನಲೈವೊನೆಯೊಳಿಭಾಸ ಸ್ವಸ್ತಿ ಸಕನ್ಯದಕಾಲಂತಿತಸಂವತ್ಸರಸಹಸ್ತಂ
- 14 ತೀವಿಚಾಳಿಕ್ಕುವಿಕ್ರಮಕಾಲ ೦೯ನೆಯ ಧಾತುಸಂವತ್ಸರದವೊಕ್ಕಿಸುದ್ಧ ೩ ಬ್ರಹವಾರ ಕ್ರೀಮ
- 15 ನೃಹಾಮಣಿ ಲೇಶ್ವರತ್ರಿಭುವನಮುಖವಿನಯಾದಿತ್ಯಪೂಯ್ಯಣದೇವರುಗಂಗಮಣಿ
- 16 ಣಮುಮುಲೆಯೇಣುಕೊಂಗದನೇಕಪ್ಪ ತಿಂದಾಳುತ್ತ ಮಿರಲುಕ್ರೀಮತುಬಿಟ್ಟಿವಿ
- 17 ನಾಪನಾಳಾ ವುಂಸವೊದಲ್ಲಟ್ಟಿದ ಬಿಜ್ಜ ಗಾವುಂಡಗವೋಜಬಿಗಾವುಣ್ಣಿ ಗಂಪು
- 18 ಟ್ಟಿದಮಗಂಸುಪ್ರತ್ಯಾಕುಲದಿಪಕನಿಸಿನೆಗಟ್ಟಿ ಭಾಸಗಾವುಣ್ಣಿ ಆನ್ತಾತಂ
- 19 ನಾಳಗ್ಗವುಣ್ಣಿ ತನಗೆಯ್ಯುತ್ತ ಮಿಣ್ಣ ರಣಶಿಯಕಟ್ಟಿದಲೂರಂವಾಡಿಸಿಬ
- 20 ಟ್ಟಿಗಿಜೆಯಂ ಕಟ್ಟಿಸಿ ಎಪಹಿಕಾವನಂಬಿಗಜ್ಜಿಯಂವಾಡಿಸಿ ಬಾಚೇಸ್ವರಯಂಬದೇವಾ
- 21 ಲ್ಲಮನೆತ್ತಿ ಸಿದೇವಸ್ವಕೆಂದುಕೆಜೆಯಕೆಳಗೆಯುಂದೇವಾಲ್ಪದಮುಂದೆಯು ಮಾಗಿ
- 22 ಮೂನೂಪುಠತ್ತ ದಭೂಮಿಯುಬಿಟ್ಟು ಮತ್ತಂಬಿಟ್ಟಿಗೇಜಿಕೆಳಗನೂಪುಠತ್ತ
- 23 ದಭೂಮಿಯಹನ್ನ ಸಂಬಿಟ್ಟು ಅನ್ತಬಿಟ್ಟದತ್ತಿ ಗಾವನಾಮಂತಟ್ಟಿದನಪ್ಪಡೆವಾ
- 24 ಣರಾಸಿಯಲುಕವಿಲಿಯಕೊಂದನಗತಿಗಸಂದ || ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಯೋಹರೇತ
- 25 ವಸುಂದ್ಧ ರಃ | ಪ್ಪವ್ಯರ್ಕಸಹಶ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರೀಮಿ || ಚೆಗವಕ್ಕೆ ಹಸ
- 26 ಸವುಕಲಿಯಾಚಾರಿಗಂಜಂದಿಯಬೆಗಂಪುಟ್ಟಿದಮಗಂಬಮ್ಮಾ ಚಾರಿಪುಟ್ಟಿದ
- 27 ತುಣುವಳೆದೇಜಿದುಂನೂತಡದಭೂಮಿ ||



8

ಅದೇ ರಸ್ತೆಗಟ್ಟು ಗ್ರಾಮದ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಕಟ್ಟು.

ಪ್ರಮಾಣ—3'-6"×3'-0"

- |                                     |   |
|-------------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ  | 6 ರವರು ಸಹಿರನ್ನೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾ        |
| 2 ಕವರುಷಂಗಳಾದನೆಯ ಕಾರ್ತಿಕವತ್ಸರದಪ್ರಪ್ತ | 6 ಗಿಕ್ಕೊಟ್ಟು ಗಣಗಟ್ಟುಗ್ರಾಮದಹತ್ತಿಮೆಯನುಅನು |
| 3 ಬಿಗಂ ಲೂ ಶ್ರೀಮತುಮುಳುವಾಗಲಕ್ಕಪ್ಪಾನಂ  | 7 ಭವಿಸಿಕೊಂಡುಬಹುದೆಂದುಕೊಟ್ಟ ಕಿಲಾಕಾಸನ      |
| 4 ದಸ್ತಾವಿಗಳವರಿಗೆ ಶ್ರೀರಂಗರಾಯದೇವರಾಯ   | 8 ಕೈಭೂದಾನದಧಮು-ಶ್ರೀ                      |

9

ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಅಲ್ಲೂರು ಊರಬಾಗಲಬಳಿ ನಟ್ಟಿರುವ ಕಟ್ಟು.

ಪ್ರಮಾಣ—4'-6"×2'-0"

- |                        |                    |
|------------------------|--------------------|
| 1 ಸ್ವಸ್ತಿ ತಗರನಾಡ ಅಲ್ಲೂ | 6 ಕಾಳಗದಲಿಪುದು      |
| 2 ರವಣಚಿಗಾಮುಣ್ಣಂ        | 6 ಸತ್ತಂ ಹೊತ್ತಿ ಮಾಡ |
| 3 ಬಿಲ್ಲಮಂಕಡಿಯಾಡಿ       | 7 ಬೈನಿಪುರಿದಳು      |
| 4 ಕಡಿವನ್ನು ಕವಿಯ        |                    |

10

ಅದೇ ಹೋಬಳಿ ಕಂದಾವಾರದ ಕಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಟ್ಟು.

ಪ್ರಮಾಣ—3'-6"×2'-0"

- |  |                                    |
|--|------------------------------------|
| (1ನೆಯ ಪಟ್ಟಿ)                                     |                                    |
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವ | 6 ಬೈರಗಾಮುಂಡನಮಗಮಾಚಿಗಾಮುಂಡ . . . . . |
| 2 ತ್ರಿ ನಾರಸಿಂಹದೇವರಸರುರಾಜ್ಯಂಗಿಯ ಬರೆ               | 6 ತಗರನಾಡಪ್ರಜೆಗಾವುಂಡುಗಳು . . . . .  |
| 3 ಯವಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸುಗುಳ .               | 7 . . . . . ಕಾದಿ ಬಿ                |
| (2ನೆಯ ಪಟ್ಟಿ)                                     |                                    |
| 4 ಶ್ರೀಸ್ವಸ್ತಿ ಕಂದವುರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ          | 8 ಒಡ್ಡುಸತ್ತೊಡಮಗಂಮಾದಯನಿಪುರಿದಬೀರಗಲು  |

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಟ್ಟು.

ಪ್ರಮಾಣ—3'-6"×2'-0"

- |   |  |
|---|--|
| (1ನೆಯ ಪಟ್ಟಿ)  |  |
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮುಣ್ಣಳೇಶ್ವರ . . . . .               |  |
| 2 . . . . . ಶ್ರೀವೀರನಾರಸಿಂಗ                              |  |
| 3 ದೇವುರಾಧಿ . . . . .                                    |  |
| 4 . . . . .   |  |
| (2ನೆಯ ಪಟ್ಟಿ)  |  |
| 7 . . . . .   |  |
| 8 ಕನ್ನೆಯನಾಯಕನರಸನ . . . . . ಹುರದ . . . . . ಘಟ್ಟದೊ        |  |
| 9 ಕೆಗಲಬಲಂಬಿರುಕಳ್ಳರುತಾಗಿದರೆ . . . . . ಕೊನ್ನುತಾನುಸುರಲೋಕಪು |  |
| 10 ಪ್ರನಾಡಕನ್ನೆಯನಾಯಕನಮಗ . . . . . ಬಿ                     |  |
| 11 ಣ್ಣನಾತನತನು ದೇಕಣಂ ಪರೋಕ್ಷವಿನೆಯಮಂವಾಡಿ ವೀರಗಟ್ಟಿನಿಲಿಸಿದ   |  |
| 12 . . . . . ನಾಸಿರ . . . . .                            |  |
| 13 . . . . .  |  |

12

ಅದೇ ಹೋಬಳಿ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಜನವಿಗ್ರಹವಿರುವ

ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಟ್ಟು.

ಪ್ರಮಾಣ—3'-0"×1'-6"

- |                                    |  |
|------------------------------------|--|
| 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾಪಾ        | 8 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟು          |
| 2 ಮೋಘಲಾಂಚನಂ ಜೀಯಾತ್ಮೈಳೋಕ್ಕನಾ        | 9 ಯಿಸಿದರುಮನೆಯಮಾಡಿನಮಮ್ಮರನುಮಂನಟ                  |
| 3 ಫಸ್ಯಾಸಾಕನಂಜನಸಾಸನಂ ಸ್ವಸ್ತಿಯಮನಿ    | 10 ರು ಇನಿಸಕ್ಕಂಯಿಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ವಾಣವೆಪ್ಪ        |
| 4 ಯಮಸ್ವಾಧ್ಯಾಯಗುಣಸಂಪನ್ನರಪ್ಪಅಭಯಚಾಂ   | 11 ತ್ತು ಇನ್ನಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುದ್ದಗವ್ವಣ್ಣನು ಭಾಸ |
| 5 ಪ್ರದೇವರಸರ್ಗಗಾಮಿಗಳಾದ ಪರೋಕ್ಷ . . . | 12 ಗವ್ವಣ್ಣನುತಮ್ಮಡಿಯ . ರರು  ಬಿಟ್ಟಿಯಣ್ಣನುಂನೇ     |
| 6 ಯಮಮಾಗಳ್ಳದ್ವಾವತಿಯಕ್ಕನಾಡಿಸಿದಸಂಸ    | 13 ಮಣ್ಣುಂ ಇಸ್ತಾನಕೊಡೆಯರು                        |
| 7 ನಂ ಅರವೆಸನಾಗಿದ್ದ ಒಬ್ಬನವಿಯಂವಾಡಿ    |  |



## 13

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

(ಕಲ್ಲಿನ ಮೇಲುಭಾಗ ಒಡೆದುಹೋಗಿದೆ).

- 1 . . . . . ನಮಗಬಾಯಯ ತುಪುವಬೆಂಬಿವೋ
- 2 . . . . . ದಗೋಣ್ಣ ಕಾದಿಸತ್ತ ಮೂವನಸದಿರಳ . ವಿ ಗು
- 3 ರುವಾರದನ್ನು ಅಪ್ಪರಗಣಿಕೆಯರು ಕೋಣ್ಣಯ ಮಾರಗಣ್ಣಿಗೆ
- 4 ಮಗ ಈಳಿಗಪರೋಕ್ಷವಿನೆಯಗೆರು ಕಟ್ಟಿನಿಹಿದ | ಸಿದ್ಧ ಗಾ
- 5 ಉಣ್ಣ ನಗಾವುಣ್ಣ ಎ ಅಣ್ಣ ಚಾರಿಗೆದ ಬಮಗಣ್ಣ ಕ್ರಿಧರಯ್ಯಬರದ

## 14

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ.

- |                |                  |                   |
|----------------|------------------|-------------------|
| 1 ಚಿತ್ರಭಾನುಸಂ  | 3 ಹುಳ ೦೦ ಭಾ ತುಳಲ | 5 ಮಗ ಚಿಕುಣ ಗಲು    |
| 2 ವತ್ಸರದಘಾಲುಣು | 4 ದಮುತ್ತ ನಗಣ್ಣದನ | 6 ಣ್ಣನಿಲಿಸಿದಕಲ್ಲು |

## 15

ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯ ಸಂಭವ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲವೀರಸೋಮೇಶ್ವರದೇವ
- 3 . . . . . ರಾಜ್ಯದಲುಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರ ಶ್ರೀವಿಸ್ವಾವಸುಸಂವತ್ಸರ
- 4 ದಚ್ಚೇದ್ವ ಸುಧ್ಧ ೦೫ ಆ ಸೋಯಿದೇವದಂತ್ವಾಯಕರು ತಗರನಾಡತಗ
- 5 ರೆಯಕೋಟೆಯಹತ್ತಿ ಕಾದೆ ಮಳಗಿರಿಯ ಬಿಂಜಗೌಡನಮಗ ರಾಮಯ್ಯನು
- 6 ಹಲವರೊಳುಕಾದಿ ತಗರೆಯರಾಮಯ್ಯನುಸ್ವರ್ಗಲೋಕಪ್ರಾಪ್ತನಾದನು
- 7 ಆತನತಂಮಹಾದಿವಾಳಚಾವಯನುಪರೋಕ್ಷವಿನೆಯಮುಂಡಿ ಬೀರಗಲ್ಲ ನಿಹಿದ
- 8 ದನು ಬಿಮಯಯ್ಯಯಬಯಲೊಳು ಬಿದ್ದ ಲೆಕೊಳಗ ೯ ಮಣ್ಣು ಕೊಟ್ಟನು

## 16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಸ್ತುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯಸವ್ವವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತಳಕಾಡುಗಂಗವಾಡಿ ನೋಣಂ
- 3 ಬವಾಡಿಬನವಸೆಹಾನುಂಗಲುಗೋಣ್ಣ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯ
- 4 ಕೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ೯ಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ
- 5 ತಾಪಪೂಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರು ಪ್ಲವಸಂವತ್ಸರದಚೈತ್ರನು
- 6 ತದಿಗೆಸೋದುವಾರದಂದುಹೆಬ್ಬೆ೯ಟ್ಟದ ಬಾಚೆಯನಾಯಕನಮೇ
- 7 ಲೆದಂಡತ್ತಿ ಬಂದಲಿ ತಗರನಾಡತಗರೆಯಮಾದಿಗಾಣುಂಡನಲ್ಲಿಹ
- 8 . . . . . ತೊತ್ತಳದುಳಿದುಕೋಂ
- 9 ದು ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದೊಡಾತನ ವೀರತನಮಂ
- 10 ಮೊಟ್ಟಿ ಬಲ್ಲಾಳದೇವರುತಗರೆಯಲೊಂದುಹಣ್ಣಿನಮಣ್ಣಂ
- 11 ಬಿಟ್ಟಿರೀಮಂಣ್ಣ ನಾರಾನುಂಕಿಡಿಸಿದವಾರಾಣಸಿಯ
- 12 ಉಬ್ರಾಹ್ಮಣರುಮಂ ಕವಿಲೆಯಮುಂಕೋದ ಪಣ್ಣ ಮಹಾಪಾತಕ
- 13 ದೊಳುಹೋಡನುಬಯಗಾವುಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಮಾಡಿವೀರಗ
- 14 ಳ್ಲನಿಹಿದನು

## 17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—6"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
  - 2 ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭು
  - 3 ವನಮಲ್ಲಚಲದಂಕರಾಮ ಮಲಿರಾಜರಾಜ ಮಲವರೋಳುಗಣ್ಣ ಸನಿವಾರ
  - 4 ಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ೯ಮಲ್ಲಪ್ರತಾಪಪೂಯ್ಯಶ್ರೀವೀರಬಲ್ಲಾಳದೇವ
- (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)



## 18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯುಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರವೀರನಾರಸಿಂ
- 3 ಗದೇಮೃತ್ವಿರಾಜ್ಯಂಗೈಯುಕ್ತಿರ್ದೃಢಂಸಕವರುಸದಂರ್ಘನಯ ಇಸ್ವರಸಂ

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ವತ್ಸರವಚ್ಛೇಪ್ತಸುಧಂಸೋದಂದುಅತ್ಯಳಗಸಾಕರಭೂವಿಯಮಲ್ಲಿಗೆನಾಡು
- 5 ನಮನಾಡಮಲ್ಲೆಗಾಳಿಗಕುಟಂದಂದುಅಜಿತುನಾಡುಮುಜಿವಳಿಗೆಬಂದಡ ತ
- 6 ಗರೆಯದಂಡಿವಚವುಡಗಾವುಂಡನಮಗ ನಾಂಣದೇವಜಿತುನಾಡುಮುಜಿವಳಿಗೆ
- 7 . . . . . ತಿರುಮ
- 8 ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡೆಬೆಣೆಯುಳ್ಳವವೀರಗಲ್ಲ
- 9 ನಿಜನಿದರು

## 19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುತಗರೇಮುಸಣಯನಸೋವಣ |
- 2 ನುಬಂಕಹುರದಕವಿಯಕಾಳಗದಲು ಬಿದ್ದನು

## 20

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾರವು
  - 2 ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
  - 3 ಲಸ್ತಂಭಾಯು ಸಂಭವೇ | ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರ
  - 4 ಪತ್ತಿಹೋಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಪ್ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗೈಯ್ಯ
  - 5 ತ್ತನಿದ್ದುಂದು . . . . . ಕಲ್ಲಿಯೋಜನಮಗ . . . . .
  - 6 ತಗರನಾಡ . . . . .
- (ಮುಂದ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

## 21

ಅದೇ ಹೋಬಳಿ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವನಗುಡಿಯ ಬಳಿಯಲ್ಲಿ  
ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—0"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರಮಾರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರರಂಭಂ ಮುಲತ್ತಂಭಯಸಂಭವೇ | ಸೂತ್ತಿ
- 3 ಸಮತ್ವಭುನಧಿಚಾಳಯದವಕುಳತಿಳಕ
- 4 ಮೂರಬರಬಮರೆಬರೊಳುಗಂಡಮಗರಜ್ಞಸಿಂಮುಲಚೋ
- 5 ಳಪ್ರತಿಪಳಕ | ವೀರನರಗದೇವಸುಕದಿಂ ಜ್ಯಾಗೆಯು
- 6 ತ್ತಿರ || ಮೂಸನವಅನವಲೆಯಗೂರವಬಳ್ಳನಡ
- 7 ಒಡನಕಲದಗೊಳುಕಲಿನಜಿಯಿರಿತಗರನಡವತತಿ
- 8 ಮುಜಿಬಕರು | ಮುಜಿಯುಪ್ಪಕ್ಕರಂಕಳುತಗರನಡವಪ್ಪತ್ತು
- 9 ಬಳಗಿನಡಒಡನಕದುವಗದಯಸವಾಚರಪ
- 10 ಪ್ಪುರುಧಪಶ್ಯಸನಿವರದಂದು ಮುಕುರಿಗೊಡನಮಗಜರದನಾ
- 11 ತಳಿತ್ತಿಜಿದುಸ್ವಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದಶ್ರೀವೀರಗಲಿಹೆಗ್ಗಡಹಸೋರಿ
- 12 . . . . . ಮುನ್ನನುಬಿಟ್ಟ

## 22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರಮಾರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯುಸಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರಚಕ್ರವತ್ತಿಶ್ರೀವೀರಬ



- 4 ಲ್ಲಾಳದೇವ್ವಿಗ್ರತುವೀರಾಜ್ಯದೊಳು ಅಕ್ಷಯಸಂವ
- 5 ತ್ವರದ ಅಸ್ವಪ್ಪುಬಹುಳಸತ್ತಮಿನೋಮ
- 6 ವಾರದಂದು ತಗರೆ ಕೂಸವಾರದ ಅಸಿ
- 7 ಯಮಾನಿಯ ವ್ಯಾಜ್ಯದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- 8 ಹೊನ್ನ ಗಾಂವೊಂನಮಗಳವುರಣ ಹಲಬರು ವೀ
- 9 ರಂತಳುತಿಜಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

## 23

ಅದೇ ಹೋಬಳಿ ಹೋಡಿ ಕೃಷ್ಣಾ ಪುರದಲ್ಲಿ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವದುಕೋಗಿದೆ).

ಪ್ರಮಾಣ—4'—0"×3'—6"

- 1 ಕಾರ್ವರಿಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಲು . . . . . ನರಸವನಾಯಕ
- 2 . . . . . ನಾಯಕರವರಬೋಗನಾಯಕನವುತ್ರ . . . . .
- 3 ವನಾಯಕನುಪುತ್ರಹರಿಯವನಾಯಕನು . . . . .
- 4 ವನಕೆಂದುಬೋಗವದೇವರ್ಗಕೊಟ್ಟ . . . ಕೃಷ್ಣಾ . . ಗ್ರಾಮಭೂಮಿಯೊಳು
- 5 ಗೃಹಭೂಮಿಯಲುಗಿಡುಮರ . . . . .
- 6 . . . . . ಯಿಹಳೆಯನುಅರುಅಪಲಾಃಸಿಚಂದ್ರನೂರ್ಯಂಗಗಳೆಯಿರುವವರಿಯಂತ
- 7 ತಡೆಯಲಾಗದು ಎಂಕೊಟ್ಟ ಕೊಡಗಿಗ್ರಾಮ | ಗೋರಣ .

## 24

ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಮೊಳನಹಳ್ಳಿಯಲ್ಲಿ ಉರಲಾಗಿಲಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.6'—0"×1'—6"

- |   |                                       |
|---|---------------------------------------|
| 1 ನಮಸ್ತುಂಗತಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಾಜಾ          | 21 ಂತಂದರೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಗಡಿ          |
| 2 ರವೇತ್ರಯಿಲೋಕೃನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ           | 22 ಗೆಸಲುನಮಾದಿಹಳ್ಳಿಯಸ್ತಳದಮೂಳಿನ         |
| 3 ಕಂಠವೇ   ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭ್ಯುದಯಕಾಲಿವಾಹನಕಕ | 23 ಹಳೆಯನುಮಂನ . . . . . ಪೇಟೆಯಾಗಿಕೊ     |
| 4 ವೊರುಕಂಕಿ-ಇನೆಗೆಸಂದಕಲಿನಕ್ರಮ               | 24 ಟ್ಟಿವಾಗಿಈಗ್ರಾಮಕೆತ್ತರಿತಮಾಚೆನ್ನಿಗರಾ  |
| 5 ನೆಂತೆಂದರೆಕಲಿನಕೆಸಲುಮಾ . . . . .          | 25 ಯದೇವರ್ವಸ್ತಾಪ್ತನಿನಪುತ್ರಪ            |
| 6 . . . . . ದೂದುಭಿಸಂವತ್ಸ                  | 26 ಉತ್ರ ಪ. ಮು ಉತ್ತಿಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ    |
| 7 ರದಭಾದ್ರಪದಬಂಧಿಲಾ                         | 27 ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡು ವರು        |
| 8 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಾ                    | 28 ಕಂಕ್ಕೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿಗೆ        |
| 9 ರಾಮರಾಜಯದೇವ ಮಹಾಅರಸು                      | 29 ಕಾಡುಗುತ್ತಿ ಗೆಂಗೆಂಚಿಹ್ನರದಬ್ಬುಮುವ    |
| 10 ಗಳಮುದ್ರೆಯಗೊರಲೂರಹ                       | 30 ತ್ತುವರಹಮಂತೆತ್ತು ಬಹೆಯಿಪ್ಪಕ್ಕೆ ಅವ    |
| 11 ಬಾರುವರಮಾಡಿಹಳಿಸಿಮ                       | 31 ವತಪ್ಪಿದರೆಹತತಾಯಮೈತನವಮಾ              |
| 12 ಯಪ್ರಭುಗಳಮಾಡಿಹಳಿಯವಿ                     | 32 ಡಿದವನು...ಉಅನ್ಯಾಯವಾಗಿಕೊಂ            |
| 13 ರಪ್ಪಗಲುಹಮೂಲಕಾರ್ತೀವೀರ್ಯ                 | 33 ಡರೆಕಾ . . . ಲಿಂಗವಂತತಪ್ಪಿದ ವಿ       |
| 14 ಕಿಣಿನಿಪುರದಭದ್ರಪ ಹಗಚೆವೀ                 | 34 ಭೂತ್ತಿರುದ್ರಾಚ್ಚೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ |
| 15 ರಭದ್ರಸುಂಡೆಹಳಿಗೋವಿಂದಸಟ್ಟ                | 35 ಮಧಾರಮಾದ ನೈಕುಂಟರ್ತಿಕ್ಕೆ ತ           |
| 16 ಚಿಕ್ಕಗದುಬಳಿವೃಜಿಯಗೊಂಡ ದ                 | 36 ಪ್ಪಿದವನು ಯಿಗ್ರಾಮಕ್ಕೆ ಸಂಕಮಗ್ನ ದ     |
| 17 ಸೂರಗಿಡಯಬೊಂಮನಹಳಿಸಿಂಗಾರ                  | 37 ಜಿನುನೆಸಿಧಾಯಸರ್ವಮಾನ್ಯಸ್ತಾನ          |
| 18 ಅತ್ತಿಕಾರಿಕ್ಕಲ್ಲನಾಯ್ಕಕಮುಂತಾದಗ           | 38 ಮಾನ್ಯಧೂರ್ವಮರಿಯಾದಿ ಲಕ್ಷ್ಯಮಿ         |
| 19 ಉಡುಗಳು ಜೋಗಣಸಟ್ಟಿಯಮಗ ಚೆನ್ನ              | 39 ವತಿಯ ಬರಹ                           |
| 20 ಪ್ಪಸಟ್ಟಿಗೆಕೊಟ್ಟ ಪೇಟೆಯಕಾಸಾನದಕ್ರಮವ       |                                       |



## ಹಾಸನ ತಾಲ್ಲೂಕು.

25

ಹಾಸನದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದಮೇಲೆ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-3"x8'-9"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸಾಧ್ವಿದಾಮೋಘಲಾಂಘರಂ ಜೇಯಾತ್ಮೈಶ್ವೇಶ್ವೇನಾಥಸ್ವಕಾಸನಂ ಜನಕಾಸನಂ ಜಯತಿಸ ಕಳವಿದ್ಯಾವೇವತಾ
- 2 ರತ್ನಪೀಠಂ ಪೃಥುಮನುರ ಲೇಪಂ ಯಸ್ತದೀರ್ಘಂ ಸದೇವಂ ಜಯತಿ ತದನುಕಾಸ್ತ್ರಂ ತಸ್ಯಯತ್ಸರ್ವಮಿಥ್ಯಾ ಸಮಯತಿಮಿರಘಾತಿಚ್ಯೋತೀರಕಂ ನರಾಣಾಂ ||
- 3 . . . . . ದ್ರಾಗ್ರದಿಂ ಸಳನೇಖನಾಗಪ್ರಲಿಯಂ ಪೂಯ್ಯಸಳಂ ಪೂಯ್ಯಳಯೋಗಂ . . . . .
- 4 ಪ್ವಲಂಬರೂರಾಭ್ಯಂಗಿಯುತಿಪ್ಪಿನಂ | ವಿನಯಪ್ರತಾಪಮಂಖೀಜನನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗಮಂಜನನಯ ನವನಿಸಿನಗಳ್ಳಂವಿನಯಾ
- 5 ದಿತ್ಯಂ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯಂ ಆತಂಗೆತಿಮಹಿಮಂ ಹಿಮಸೇತು ಸಮಾ
- 6 ಖ್ಯಾತಕೀರ್ತ್ತಿಸನ್ನತ್ತಿಮನೋಜಾತಂ ಮದ್ವಿ ತರಪ್ರವೃಜಾತಂ ತನುಜಾತನಾದನೇಜಿಯಂಗನೃಪಂ || ಬಲ್ಲಿದರವ ನೀವತಿಸಂಪಾದಿತಧರ್ಮಾತ್ಮ
- 7 ಕಾಮಸ್ಥಿಪೂಲವನೀವಲ್ಲಭರಾತನ ತನಯಬ್ಬಿಲ್ಲಳಂಬಿಟ್ಟಿದೇವನುದಯಾದಿತ್ಯಂ | ಮೂವರರಸ ಗಳೊಳಂತಾಂಘ್ರಾವಿಸೆ ಮಧ್ಯಮನದಾಗಿಯಂ
- 8 ನೃಪಗುಣಸದ್ಭಾವದಿನುತ್ಪಮನಾದಂ ಛಾವಿಭವದ್ವ್ಯತಜಿಪ್ಪು ವಿಪ್ಪು ನೃಪಾಳಂಮಲೆಯಂಸಾಧಿಸಿಮಾಣ್ವ ನೇತಳವನಂಕಾಂ ಚೀಪುರಂಕೋಯತೂ
- 9 ಮ್ನಗಲೆನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಾಕೋಳಲವೂ ಕೂಂಗುನಂಗಲಿಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವೆಲ್ಲೂರು ವ್ಯಾಧದೋವ್ವಲದಿಂ
- 10 ಲೀಲೆಯಸಾಧ್ಯಮಾದುವೇಯುವಿಪ್ಪಿಪ್ಪುಪ್ರಮಾಪಳನೋಳ . . . ಯನಲಾಳ್ದಂ . . . . . ಜಾಡಾಮಣಿ . . . . . ಪಾರಮೇಸ
- 11 ಕಿನ್ನರೇಶ್ವರಕೀರ್ತುಗ್ರಾಂತಂ . . . . . ಧಣಿ . . . . . ಗುಣಮಣಿ:
- 12 ಸಮ್ಯಕ್ಪೂಜಾಡಾಮಣಿ ಆ ವಿಪ್ಪು ಪದ್ಧನಂಗಂ . . . . . ಯನಿಸಿದ ಲಕ್ಷ್ಮಾದೇವಿಗಮುಪ್ಪವಿಸದನೀ ಛಾವಿಪುತ ನಾರಸಿಂಹನಾಹನ
- 13 ಸಿಂಹಂ | ಪದಮಾತೇಂಬದುಕುನಂಗಮೃತಜಳಧಿತಾಂವ್ಯಗಿಂಗಂವಾತಂನುಡಿವಾತಂಗೇನನೆಬ್ಬಿಪ್ರಳಯಸಮ ಯದೋಳಮೇಜಿಯಂವಿಜಾತಿಬದ್ವ್ಯಕಡಲಂ
- 14 ನಂಕಾಳನನ್ನಂಮುಳಿದಕುಳಿಕನನ್ನಂಯುಗಾಂತಾನ್ನಿ ಯಂನಂಸಿಡಿಲಂನಂಸಿಂಗದಂನ್ನಂಪುರಪರನುರಿಗಂಣಂನನೇನಾರ ಸಿಂಹಂ | ರಿಪುಸರ್ಪಧ್ವಜದವಾಚಳಬಹಳಿ
- 15 ಖಾಜಾಳಕಾಳಾಂಬುವಾಕುರಿಪುಛಾಪಾಳಪ್ರದೀಪಪ್ರಕರಪಟುತರಸ್ಪಾಯುಯ್ಯಾಸಮೀರಂ ರಿಪುನಾಗಾನೀಕತಾಕ್ಷೃಗಂ ರಿಪುನೃಪನೇನೀ
- 16 ಪೂವೇತಂತರೂದಂರಿಪುಛಾಪ್ಪದ್ವಾರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾತಂಗಸಿಂಹಂ ನೃಸಿಂಹಂ . . . . . ಪೂಗಳ್ಳ ತೀವ್ರಪ್ರತಾಪ . . . . . ಗಿರುಪೂಗಳ್ಳದಂಮಾ
- 17 ಪೊಡಂ ಕರುಗಾತ್ರಪ್ರಗಳ್ದಕ್ಕಪ್ರನಾಪಪ್ರಳಿಗುರಂಧ್ಯಾನಮುಂಕರುಛಾಪ್ಪದ್ವಾರಿಸಂದೋಪದಾಹಪ್ರಚುರಚಟಿ ಚಟಿಧ್ಯಾನಮುಂ ನಿರ್ದಿಕ್
- 18 ಲ್ಲಂಪೂಗುತಿ ಕುಗಂನೃಸಿಂಹಪ್ರಬಳಿಭುಜಬಳಿಬೋವಮಂಧಾತ್ರಿಗೆಲ್ಲಂ | ಆವಿಭುವಿನವಟ್ಟಮಾಡಾದೇವಿಗೆಸದ್ಗುಣ ಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆ ಮಿ
- 19 ಗಿಲಾದೇವಲದೇವಿಗೆಬಲ್ಲಾಳದೇವನುದಯಂಗೆಯ್ದಂ | ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂದೋಪದಿಂದಂ ಪೂಲಪೂದ್ವಲೆವೇಸೀಪತ್ತಳವ
- 20 ಕದಮಾಕಾಂತೆಯಂರಕ್ತಿಸಲ್ಕಾ ಜಲಜಾಕ್ಷಂತಾನೆಬಂದಿಂತವತರಿಸಿದವೊಲವೀರಬಲ್ಲಾಳದೇವಂ | ಕುಲಜಾತ್ಯಾಚಾರ ಸಾರಂ ನೃಪನರನುದಯಂಗೆಯ್ದ
- 21 ನಾಕ್ಷರ್ಯಗೌರ್ಯಂ || ವಿನಯಶ್ರೀನಿಧಿಯಂವಿವೇಕನಿಧಿಯುಬ್ರಹ್ಮಣ್ಯನಂಪೂರ್ದ ಪುಣ್ಯನನುದ್ಧವಂಯೋರ್ಧ್ವಿಯಂವಿತ ಜಗತ್ಪ್ರಕೃತ್ಯುಕ್ತಿಯಂಸರ್ವಸಜ್ಜ
- 22 ನಸಂ ಸ್ತುತ್ಯನನುಪ್ಪವದ್ವಿತರಣಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯನಂಮನಜೇಶಮೃಲೇರಾಜರಾಜನದೇಂಬಲ್ಲಾಳನಂಪೂಲೈರೇ ? ಉರಿಗಣ್ಣೆಂಬಿದಚಂಡಾತ್ರಿಪುರ







- 51 ಗ್ಗಕರಾಳವಿ . . . ಲತಮೋಹಿಮಾದ್ರಿಕೂಟಂಗಳೋಳಧರಣೀಂದ್ರೋದ್ಭವಕಿರೀಟಕೂಟತರದೋಳವಾಗ್ಧೇವಿ .  
 . . . ಯಂದ ರವಳಶ್ರೀವಂಸಿವಜ್ರ
- 52 ನಂದಿಯುಗಭೀರೋದಾರ . . . . . ಬಳಸಿತ . . . . . ಜಂ
- 53 ಗಳಕೋಡಿನ್ನೋಳಪೊದಳ್ದೆಸದುಮಂದರಮನೆಯ್ . . . . . ಯೋಲತಯವಮುನಿ  
 ವಜ್ರನನ್ನಿಯ
- 54 ಈಗತಲನ್ನುರವಳಿ . . . . . ವಜ್ರನನ್ನಿಬ್ರತಿಯಾ | ತನ್ನ
- 55 ಮಯದೋಳಕುಮಾರನಂದುಸಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳೆನಾಡಕಾಯು . . . . . ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳ
- 56 ದೇವನಂ ಕಾಣಲ್ವೇಡಿಬಂದಿದ್ದೊಲ್ಲಿ ಅಭಿನವ ಶ್ರೀ ಶಾಸ್ತ್ರಿನಾಥದೇವ . . . . . ಮುಮುಕ್ಷು ವಿಧಾರ್ಜನೆಯುಮಂಪೂಜೆ  
 ಯುಮು ಬುಷ್ಪಿಯರಾಹಾರದಾನಮುಮಂ
- 57 ಕಂಡುಬಂದಿರುಂ ಸಂತಸಂವೂಡಿದೇವರ ಶ್ರೀಕಾಯ್ಯಾಕ್ಕೆ . . . . . ನಾಡಗೊಂಡುಗಳ ತಮ್ಮೊಳ್ಳಕಮಸ್ಕವಾಗಿ  
 ಪ್ರತಾಪಚಕ್ರ
- 58 ವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವಂಬಂದು . . . . . ಶಾಸ್ತ್ರಿದೇವರಪ್ಪವಿಧಾರ್ಜನಗಂಖಂಡಸ್ಕುಟಕಡೆನ್ನೊದ್ದಾ  
 ರಕ್ಕಂ ಬುಷ್ಪಿಯರಾಹಾರದಾನಕ್ಕೆವಾಗಿ
- 59 ಕವವರ್ಪಂ ೧೧೧೪ನೆಯ ವೀರೋಧಿಕ್ಕ ತ್ನವತ್ಸರದಂತ್ತರಾಯಣಸಂಕವಾಣದಂದು . . . . . ವಜ್ರನನ್ನಿಸೈದ್ಧಾನ್ತದೇವ  
 ರಿಗೆ ಧಾರಾಪೂರ್ವ್ಯಕಂ . . . . . ನಾಡಮೈಸೆನಾಡ
- 60 ಗುಮ್ಮನವೃತ್ತಿಯೊಳು . . . . . ಮುಚ್ಚಂಡಿಯಂ ಕಡಲಹೈಯಂ . . . . . ಕಡಲೆಹೈಯ ಈಶಾನ್ಯದ  
 ತೋಜೆನಾ
- 61 ಹಸನ್ನೆನಾಡಾಗಣ್ಣಿನಾಡ . . . . . ನಡದುಯೆಲುಲದಸೀಮೆಯನಟ್ಟ ಕಲ್ಲುಂಲ್ಲಿಗುರವಿನಗುಂಡಿಯ . . . . . ಮರನಿ  
 ತಾಳೆಯನೊ
- 62 ರಡಿ . . . . . ಮೊರಡಿಚಂಚಂವಳ್ಳದತಡಿಕಡಲೆಯಹೈಯ ಅಗ್ನೇಯದಲರಿದವಾಳಿಕೆಯಲವಿವೈಯ  
 ಗುಮ್ಮನವೃತ್ತಿಯನಾ
- 63 ಗವ . . . . . ಯಮೊಪಿಡಿಚಂಚಂವಳ್ಳಂಮತ್ತವೀಕಡಲೆಯಹೈಯನೈರಿತ್ಯದಬೆಳ್ಳರಯಕಣಿ
- 64 ಯಕಲು . . . . . ಬಿಡೆಮ . . . . . ಕೊಳವೊಪ್ಪಿಳ್ಳಂಮತ್ತಿಯಮರನ . . . . . ಗಲ್ಲುತಟ್ಟು ಮತ್ತವೀಕಲ್ಲೆಯಹೈಯ  
 ವಾಯವ್ಯ
- 65 ದತೊಪ್ಪಿನಾಡಹೈಯಬೀಡಿನತ್ತಿರನ್ನಿಯೊಳು . . . . . ಕಗ್ಗೊಲ್ಲಮೊಪಿಡಿಅಲ್ಲಿಂಚಂಚಂವಳ್ಳಂ ತಂ ತಟ್ಟು ವಟವೃಕ್ಷ ಅ
- 66 ಲ್ಲಿಂಮತ್ತ ವೀಕಡಲೆಯಹೈಯ ಈಶಾನ್ಯ . . . . . ಗುಮ್ಮನವೃತ್ತಿಯತ್ತಿರನ್ನಿಯನಡುಗಣೆಯಕೂಡಿತ್ತುಅನ್ನಿದು  
 ಸೀಮಾಕ್ರಮ | ಮಂಗಳಮಹಾ | ಶ್ರೀ
- 67 ಛೂಮಿದಾನಾತ್ಪರಂದಾನಂ . . . . . ಸ್ವದತ್ತಾಂಧರದತ್ತಾಂವಾಯೋ
- 68 ಹರೀತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಪಸತಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿ

## 26

ಅದೇ ಹಾಸನದ ಹೋಬಳಿ ಕಂದಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೊಟ್ಟಮನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ  
 ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" x 1'-3"

1 ಶ್ರೀವಾರುವದ	2 ಬೋಗೇಸಂಪ	3 ಅಯಿರಿಗೆ ಬ	4 ಲಾಳರಾಯ	5 ಕೊಟ್ಟಕೊಡಗಿ
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## 27

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ—3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ	2 ಬೋಗೇಸಂಪ	3 ರಿಗೆಬರಾಳರಾ	4 ಯ ಕೊಟ್ಟಕೊ	5 ಡಗಿ
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## 28

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-0" x 1' 6"

1 ಶ್ರೀವಾರುವದ	2 ಬೋಗೇಸಂಪ	3 ಯರಿಗಬರಾಳ	4 ರಾಯಕೊಟ್ಟ	5 ಕೊಡಗಿ
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## 29

ಮುದ್ದದ ಹೋಬಳಿ ಹೋರಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕರಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-2" x 1'-10"

1 ಸ್ವದತ್ತಾವ್ವರದತ್ತಾ ವಾ	2 ಯೋಹರೇತವಸುನ್ಯ	3 ರಾಂ   ಪಷ್ಪಿರ್ವರ್ಪಸತಸ್ರಾ	4 ಅಂ ಪಿಪ್ಪಾಯಾಂಜಾಯತೇಶ್ರೀ	5 ಮೀ   ನ ವಿಷಂ ವಿಷವಿ.	6 ತ್ವಾಯ.ಬ್ರಹ್ಮಸ್ವೋ ಭಮು	7 ಚ್ಯತೃವಿಷಮೇಕಾಕಿ	8 ನಂಪನ್ನ ದೇವಸ್ತಂಪುತ್ರ	9 ಬಾತ್ರಕಂ
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ಅದೇ ಹೋಬಳಿ ಮಾಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮೊಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-3" × 1'-6"

1 ಯಿವಸಂವತ್ಸರದ	3 ದರಯ್ಯನಮಗ	5 ಕಾಮರೂರಕೇರಿಯ	7 ಮಿಯಸಾ
2 ಕಾತ್ರಿಕಬಿಂಬೂಕ	4 ಮಸಣಯಗೆ	6 ಬಂಡಿಗೆ ಬಿಟ್ಟಭೂ	8 ಸನ

31

ಅದೇ ಹೋಬಳಿ ಹೆರಗು ಗ್ರಾಮದ ಕೆರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೇರಹಳ್ಳಿ) ತೂಲಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವದು.

ಪ್ರಮಾಣ—6'-0" × 1'-6"

ಕ್ರಿಮದಾತ್ರೆಯ	2 ಗೋತ್ರದಹೆರಗಿನೂರೂ	3 ಕಯ ಹಿಟ್ಟಮಯನಿಕ್ಕಿ	4 ದತೂಂಬು ದೇಗುಲ
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ಅದೆ ಕಂಬದ ಒಳಭಾಗದಲ್ಲಿ.

1 ನಾರಣ	2 ಮಲ್ಲಿ	3 ಯಣ	4 ಹಿಟ್ಟಮಯ್ಯ
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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ ತಾಲ್ಲೂಕು ಪ್ರಾಂತ್ಯ ಸಂ. 60. ತಿದ್ದುಪಡಿಸಿದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂಜಿಹಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಕಂಭವೇ || . . . . .
- 3 ಕ್ರೀತಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಷಾಃ
- 4 ಪ್ರಯಾಂತುನಾಶಂಸರ್ವತ್ರಪ್ರಪನ್ನಖೀಭವತುಲೋಕಃ || ಸ್ವಸ್ತಿ ಸಮರ್ಥಗ
- 5 ತಪಂಚಮಹಾಕಲ್ಪಮಹಾಮಂಡಲೇಶ್ವರಂದ್ವಾರಾಂತೀಪುರವರಾಧೀಶ್ವರಂಯಾ
- 6 ದವಕುಳಾಂಬರದ್ವಯಮೇಕಮುಖಪುರೋಳುಗಂಧಕೋಗುನಂಗಲಿಗಂಗವಾಡಿ
- 7 ನೋಣಂಬವಾಡಿಬನವಸಹಾನುಂಗಲುಹಲಸಿಗೆಗೋಂದಭುಜಬಳವೀರ
- 8 ಜಗದೇಕಮಲ್ಲಪ್ರತಾಪಹೋಯ್ಸಳಕ್ರೀನಾರಸಿಂಹದೇವರಂಕ್ರೀಮು
- 9 ಪ್ರಾಜಢಾನಿದೋರಸಮುದ್ರದನೇಲಿವೀಡಿನೋಳುದುಷ್ಪನ್ನಿಗ್ರಹಕಿಷ್ಕಿಂ
- 10 ತಿಪಾಳನಂವಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ಯುಧ್ವಿರಾಜ್ಯಾಂಗೈಯ್ಯುತ್ತಮೀರ
- 11 ಸಕವಪ್ಪ ಸಾಸಿರದೇಶ್ವತ್ತನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪೌಷ್ಯ
- 12 ಶುದ್ಧತ್ರಯೋದಸಿಸೋಮವಾರದುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿಯಂ
- 13 ಮುಪ್ರತಾಪಹೋಯ್ಸಳಕ್ರೀನಾರಸಿಂಹದೇವರದತ್ತಿಯಾಗಿಹೆರ
- 14 ಗೋಡೆಯಸೋವನಾಥಿಮ

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

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ಅದೇ ಕಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು (ಹೊಸಕಾಸನ).

1 ಸ್ವಸ್ತಿ ಸಮರ್ಥಗ	9 ಬ್ರಹ್ಮವಾರದನ್ನ ಕ್ರೀಮತು
2 ಪಂಚಮಹಾಸ[ಬ್ಧಿ]	10 . . . ಬಾಳದಕ್ಕೇ ಸ್ವರದೇ
3 ಮಹಾಮೂ[ಳೇ]	11 ಪರನನ್ನಾದಿವಿಗಿಬಿಟ್ಟ
4 ಸ್ವರಂ ವೀರಬ[ಲ್ಲಾ]	12 ಎತ್ತು ಗಾಣವೊನ್ನು ಇನ್ನೀ
5 ಳದೇವರರಾಜ್ಯ[ಮಾ]	13 ಧರ್ಮಮಾವಂಪುತಿ
6 ಚಂದ್ರಾಕಾಸ್ಮಿರ	14 ಪಾಳಸದಕಿಡಿಸಿದವಂಗೇವಂ
7 ಹೆರಗಿನಸುಂಕದಹೆಗ್ಗ[ಡಿ]	15 ಚಮಹಾಪಾತಕಮುಕ್ಕುಂ
8 ಬಾಚೆರಸಂಸ್ರವಣಸುದ್ಧದಸಮಿ	

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ಅದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಮಾರನತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'-4" × 1'-6"

- 1 ಕ್ರೀ ಒಂ ನಮಸ್ತಿವಾಯ | . . . . . ಚಾರವೇ |
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ | ಸ್ವಸ್ತಿಕ್ರೀ



- 3 ಮತಪ್ರಕಾಶಚಕ್ರವರ್ತಿಹೊಯ್ಸಳವೀರ . . . . .
- 4 ಯ್ಯಳಚೆ . . . . . ಯುಡುಗೆ . . . . .
- 5 ನಂಬಭೂಭುಜಂ . . . . . ಯ
- 6 ಯಾಯ್ಕನಂದನಂ . . . . . ನ
- 7 ಪೈಜಿಯಂಗಭೂಭುಜಂ|| ಸಮರ . . . ಗು . . . . . ಯಂ ನ
- 8 ಸುರನತುಳವಿಜಯಂವಿ . . . . . ರಾತಿಯಂ ನರಸಿಂಹನು
- 9 ತನಾಗಿದ್ದರ್ವಿವಿಷ್ಟ ತನಯ . . . . .
- 10 . . . . . ಕೊಂಡರ . . . . . ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ
- 11 . . . . . ರಾಗಿದ್ದರ್ . . . . . ನಾರ
- 12 ಸಿಂಹನಾಹವಸಿಂಹಂ . . . . . ತಳಕಾಡುಗಂಗವಾ
- 13 ಡಿನೋಣಂಬವಾಡಿಹಾನುಗಲ್ಲುಗೊಂಡಭುಜಬಳವೀರ
- 14 ಗಂಗನಸಹಾಯಕೂರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮ
- 15 . . . . . ಪ್ರತಾಪಪೂಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
- 16 ನಿರೋರಸಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
- 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾರಪದೋದಜೀವಿ . . . . .
- 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ . . . . .
- 19 ಲದೇವಿಗಮಾತ್ಮಜರವು . . . . . ಜಗಳು . . . . .
- 20 ಗೇದೇವರಾಜ . . . . . ಲ . . . . . ನುವಾ . . . . .
- 21 ತನಯ . ಹರಗಿ . . . . . ಮೃಮೂರನುವಿನಿಜ
- 22 ರು . . . . . ಭೋಧಿ . . . . . ಧರಯೋಳ
- 23 ಕ್ರಿಶ್ಣಪೂಜಿಸಿಟ್ಟ . . . . . ಧರ್ಮದಿಂ
- 24 ಕೃತಿಬಿನಯನು
- 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸಿಟ್ಟಯುಂಸ್ವಸ್ತಿ ಸಕವ್ರದ . . . . .
- 26 ಲೋಭಕ್ರಿಶ್ಣಂವತ್ಸರದಾಪಾಧಕುಡ್ಡದಡಿಮಿಸೋ
- 27 ಮವಾರದಂದು . . . . . ಜೆರಗುರು . . . . .
- 28 ಲೋಹಗ್ಗಡೆಯುಂ ಮಾಚಿಸಿಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು
- 29 ಪ್ರಜೆಗಳುಂದಿದ್ದ . . . . . ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು
- 30 ವಣಮಯ್ಯಗದ್ದೆಸಲಗೆಹತ್ತುಬಿದ್ದಲೆಮತ್ತುರೊಂದು||ಇನ್ನಿಸಿತು
- 31 ವಂವಾರಯುಭಟ್ಟ . ಮಾದೆಯಗೆಕಾಲಂಕಟ್ಟೆಧಾರಾಪೂರ್ವಕಂಮಾ
- 32 ಡಿಬಿಟ್ಟರು||ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು
- 33 ಸಾಯಿರಕವಿಲೆಯುಂಗಂಗೆಯತಡಿಯಲಿಕೋಡುಂಕೋ
- 34 ಳಗವಂಹೊನ್ನಂಟಿಳ್ಳಯಿಂಕಟ್ಟಿಸಿಹತುವ್ಯೇದದಾಪಾರಗಬ್ರಾ
- 35 ಹ್ಯಣ್ಣಿಗೆಕೊಟ್ಟಫಲಮೆಯ್ದು ವರು ಕಿಡಿಸಿದವರು ಸಹ
- 36 ಸ್ತಕವಿಲೆಯುಂಬ್ರಾಹ್ಮಣರುಂಗಳೆಯ ತಡಿಯ
- 37 ಲಿವರಿಯಿಸಿದಗತಿಯನೆಯ್ದು ವರು||ಓ|| ನಡುಕಿ ವಾಯು
- 38 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಜರೇತಿಸಮಂಧರಾ . . . . .
- 39 ಹಸ್ರಾಣಿಮಿಷ್ಟಯಾಣ್ಣಿಯತೇಕ್ರಿಮಿ||ಇಧರ್ಮವ . . . . .
- 40 ಂ ಚಾಮಯಾಣ . ಮಾಚಿಸಿಟ್ಟ|| ಇಧರ್ಮವಡಯ್ಕಪಗವುಂಡ
- 41 ಸಿಟ್ಟಿಗೆದೇವರಹಿಂದಣಗದ್ದೆ ಹತ್ತು ಕೊ[ಳ]ಗಸಲ್ಪದು

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವೆಳಗೆರಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಮಹಾ	3 ಬಿಟ್ಟಕೆ	5 ಡಿಯದೆ
2 ದೇವಗ್ಗ	4 ಜೆಯುಕೋ	6 ದ್ವಲೆಮು

## 37

ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಶ್ರೀ ಓನಮಕಿವಾಯ||ನಮಸ್ತುಂಗತಿರಚುಂಬಿ ಚಂ
- 2 ದ್ರಾಹಮರಚಾರವೇತ್ರೈಲೋಕ್ಕನಗಾರಂ



- 2 ಭಮೂಲಸ್ತಂಭಾಯಸಂಘವೇ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹತಕ್ರೀಮತುತೋಸಳದೇ
- 6 ವದ್ಯೋ ರಸಮುದ್ರದನಿಲವೀಶನಋಷಿ ಸಂಖ್ಯಾವಿನೋ
- 6 ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ಧೋ ಹರಗನ ಖೂಚಮ
- 7 ಯನೂರಗವಡ ಸಮಸ್ತ ಪ್ರಜೆಗುವುಕಳು ಶ್ರೀ
- 8 ಮುಖವೆಂಬ ಸಂಘದಂದುನೋಮನಾರಮಕರಸಂಕ್ರಮಣ
- 9 ಬಿತಿಪಾತದಂದು ನಾಗಗೌಡಚಿಕ್ಕಣ್ಣ ನಮಾದಗೌಡ
- 10 ಕಾಳಸೆಟ್ಟಿ ಈನ್ತಿ ನಿಖರಪುತ್ರಗವುಡಯ . . . . . ಸಮಸ್ತ
- 11 ಪ್ರಜೆಗಳುಮಿದ್ಧೋ ವಾಮದೇವರನೋಮೆಯನಕಾಲಂಕಚಿ ಧಾರಾ
- 12 ಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಗದ್ದೋ ದೇವರಸಾರಭೂಮಿಕಯ
- 13 ಕೋಡಗಹಳ್ಳದಲಿಸಾಹಣಿ . ಯವಳಲಿಂಕೆಯೋ
- 14 ಇಯಹಳಲಿಂಕೆಯುಈನಿಸುನಾಗಣನದೇವಾಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 15 ಧವ್ಯೋ ಮರಗೌಡನಮಗಮಾಚಯಸ್ವರತ್ತಂಪರದತ್ತಂವಾ
- 16 ಯೋಹರೇ ವಸುಂಧರಾಸಪ್ಪಿವ್ಯಾಪಿಸಹಸ್ರಾಣಿವಿಧ್ವಯಾಂ
- 17 ಜಾಮತಕ್ರೀವಿ-ಪ್ರಿಯಾದಿಂದಿಡಿದನೆಯ್ತೆ ಕಾವಪುರುಷಂಗಾ
- 18 ಯುಂಜಯಕ್ರಿಯುಮಕ್ಕೆಯಿದಂ [ಕಾಯದೇ] ಕಾಯ್ತ ಪಾಟಗೆಕುರುಕ್ಷೇತ್ರ
- 19 ದೋಳಕ್ಕೋಟಿಮುನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸಂ
- 20 ಸಾದ್ಧೋಪುದೆಂದುನಾಜಿದಪುನೀನೃಕಾಕ್ಷರಂಧಾತ್ರಿಯೋಳ

## 38

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ  
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—8' × 2'

(Iನೆಯ ಪಟ್ಟ)

- 1 ಸ್ವಸ್ತಿ . . . . . ತ್ರಿಭುವನಮಲ್ಲ ಮಲದರೂ
- 2 ಉಗಣ್ಣ . . . . . ವಿಧ್ವಂಸದ್ಧನಬಿಟ್ಟದೇವ

(IIನೆಯ ಪಟ್ಟ)

- 3 ಪೊಯ್ಯಳಂಗಂಗೆವಾಡಿತೊಂಭತ್ತಜುಸಾಸಿ . ಮನಾಳುತ್ತ
- 4 ಮಿ . . . . . ಮಿಗೋ
- 5 ಉಬಂದುಕಾದಿಬಿಟ್ಟ ನೋಮಣ ಸಿವರೋಕ

(ಐಲಗಡ ಆಸ್ತ ಪಟ್ಟ)

- 6 ಪ್ರತಿಪದಶ್ರೀ

## 39

ಅದೇ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಶನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 2'—3"

- 1 ಶ್ರೀಮತು
- 2 ಶ್ರೀರಾಮದಸ
- 3 ವರಸುವತ್ತರದಲು

- 4 ರಾಯಣನಯ್ಯ
- 5 ಕರುಕಿತ್ತನಕೆಡೆಯ [ತೊಂಬ] ನಿಕ್ಕಿಸಿದ
- 6 ಕಳಚಿಆಗಮಾಡುವದೊಲ

## 40

ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಚಾವಣಿಗೆ ಸೇರಿಸಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 2'—0"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಬ್ರಿಧ್ವಿವೃಷ್ಟಿಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವ
- 2 ರ ಪರಮಭಟ್ಟ ರಕಂವ್ಯಾಕಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಲಾಂಬರದ್ಯುಮ
- 3 ಷಣ್ಮುಕ್ತಾಚೂಡಾಮಣಿಮಲರಾಜರಾಜಮಲದರೂಳುಗಂಡತಳಕಾಡುಗಂಗೆವಾಡಿನೋ
- 4 ಣಂಬಮಾಡಿಬನವನಿಪಾಂನುಂಗಲ್ಲುಮಲಿಗಜಿಹಲಸುಗಿಡೆಳ್ಳೊಲತಟ್ಟವಾಡಿತಣಿಕಾಡುನಾಡು
- 5 ಗೊಂಡ ಭುಜುಳವೀರಗಂಗೆನೇಕಾಂಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮಾನಸಹಾ
- 6 ಯಶೂರನಿಕ್ಕಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣಪಯ್ಯಂಕವಾ
- 7 ಗಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೇಕಚ್ಚ ತ್ರಾಘ ಯಯಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತ
- 8 ಮಿರ||
- 9 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರ್ಧಂಗೆನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಂಭ್ರವಾ



- 10 ರದಂಧುಚಟ್ಟಗೊಂಡರಮಾಳಯ್ಯನಮಗನೋಮೆಯನುಪಾರುವನಪ್ಪಯ್ಯದಾರಿಯಲು
- 11 ಹೆಮ್ಮಕ್ಕಳಲುಡೆಲುಟ್ಟರಲೀಯದತಾನುಂತನಸಂಗಡದಬೆಟ್ಟ ಯವನವನುನೀರಗಾಳಗಂಕಾದಿಹೆ
- 12 ಮೈಕ್ಕಳಕಾದುಕಳುಕಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿದೇವಕನ್ನೆಯರುಯ್ದರು ಆ
- 13 ತನ್ನಿವದವೆಜಿಗತನಿಂಸುರಿಯನ್ನಕಲೆಯನುಂ ಆತನತಂಮದೆನಚೆಮನುಂಅವರಕಿಜಿ
- 14 ಯಯ್ಯಕ್ಕಟ್ಟದಪ್ಪಯ್ಯಮಾದಿಗೊಡನುಂ ಇನ್ನಿಮೋವರಂಆತನವೀರವಸ್ತು ವಂ ನಿಲಿಸಿದ ಸಿಲಾಲೇಟೆ
- 15 ಚಟ್ಟಗೊಂಡರಕೆಜಿಯಳಿಗಳಗತಂಮಕೆಜಿಯುಂನಿ ನಲ್ಲಿದನಚೆಯನುಂಬವೈಯನುನೋಮಬೇಯನಕಾಲಂಕ
- 16 ಚ್ಚಿರವೀರಗಲ್ಲಿಂಗನಿವೇದ್ಯಕ್ಕಂಪೂಪತ್ರಗಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಗದೆಕ್ಕೊಳಿಯೆಧಮ್ಮ
- 17 ಯಿಧಮ್ಮವಂಪೂಪದ
- 18 ಉದಾಸಿನಮಾಡಿಹೆ ಕವಿಲೆ
- 19 ಯಂ ಬ್ರಾಹ್ಮಣರಕೊಂದಪಾಪ

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ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" x 2'—3"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬೆಚಂದ್ರಚಾಮರಾಜೇಂದ್ರೇಶ್ವರೇಶ್ವರಗಾರಂ
- 2 ಭಮ್ಬುಲಸ್ತಂಭಾಯ ಸಂಭವೇ||ಲಿಂಗಮನೇಜನನೀಜನಕಂ ಲಿಂಗಮನೇ
- 3 ಗಾಳ ನಾಪ್ತುಬಂಧಪ್ರಾಪ್ತು||ಲಿಂಗಮನೇರ್ವಮನೀಕುವಸಂಗಂದೊರಕೊ
- 4 ಳ್ಳಜಮ್ಮ ಜಮ್ಮಂತಂದೊಳ್||ಜನಮುಸಿವಾಯುಗಣಪತ್ಯಾಯನಮಃ || ಶ್ರೀ ಶ್ರೀ
- 5 ಶ್ರೀಗುಪ್ತತ್ತಿನಿಮಿತ್ತವಾದಯದುವಂಕಾಂಭೋಧಿಗಿಂದೂಪ್ಪದವಾಗಂಶ್ರೀಸಳನೆ
- 6 ಬನಾಗಿಪುಲಿಯಂಪೊಯ್ದ ಸಳಂಪೊಯ್ದಳ||ಯೋಗಿಂದೋಕ್ತಿಯಿವಾದನಾಪರ
- 7 ತದ್ವಂಶದವಗ್ಗಪ್ಪನಪೋಗ್ಗೈಕ್ಕಯ್ಯಗುಣಾಸ್ವಿತಪ್ಪಲಬರಂರಾಜ್ಯಾಗೆಯುತ್ಪಿಪ್ಪನಂ ವಿನಯಪ್ರತಿ
- 8 ಪರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸವಸ್ತುಭುವನಸ್ತುತ್ಯಂ ಆನಕ್ಕೆ ತಾಣ್ಣಿಕಣ್ಣಿಗನೆನಿಧ್ವಂಸನಾಗ್ಗಗವಿ
- 9 ತ್ತಿನಿತ್ಯಾಭ್ಯುದಯಂ||ಆವಿನಯಾದಿತ್ಯುತನಪ್ಪವಿಜಿಯಂಗದೇವಂಗೆಮೇಚಲದೇವಿಗಂಪುಟ್ಟು
- 10 ರುಪಾತ್ಮಕತ್ರಯಕ್ಕಂತ್ರೈಪುರಂಪಗ್ಗಂದೊರೆಯನಿಜಸಂಜೆತ್ತಬ್ಬಲಾಳುದೇವನುಂಬಿಟ್ಟದೇವನುಂಮುದಯಾ
- 11 ದಿತ್ಯುತುಮೆಂದುನೂವರರಸುಗಳವರೊಳುಮಾಧ್ಯಮನಾಗಿಯುಂಹೃತ್ತಿಯುಧಮ್ಮದೊಳ್ಳುತ್ತಮನೇನಿಜ ಮ
- 12 ಟೆ ಮೊದಲಾಗಿಮೂಡಣಸಮುದ್ರಮೆಸೆಮೆಯನಲಾಳ್||ಆವಿಪ್ಪು ವದ್ಧಗಂಗಳಾವೊದ್ದವರಾಜ್ಯಲಕ್ಷ್ಮಿಯೆನಿಸಿದ
- 13 ಲಕ್ಷ್ಮಾದೇವಿಗಮುದುಭವಿಸಿದನೀಭೂವಿಪ್ರತನಾರಸಿಂಹನಾಡವನಿಂಹಂ||ಆವಿಭುವಿನಪಟ್ಟಮಹಾದೇವಿಗಸದ್ಗ
- 14 ಣಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗಿಮಿಲಾದೇಚಲದೇವಿಗಿಬಲಾಳುದೇವನುದಯಂಗೆಯ್ಯಂ||ಆತನವಿಕ್ರಮಮುಪಮಾತೀತಂ  
ಭೂತ
- 15 ಳದೊಳ್ಳುಭೂತಳಪತಿಗಳುಭೀತಿಸತವಿಕಟಮಾವುದೋ||ತನ್ನಿ ಜಧರೆಯನಾದಸ್ಸ . . ನಾಡಾಳ್ವರಿ||ರಣರಂಗಾಂಗಣ  
ಸೂದ್ರಕಂ
- 16 ನಡೆದೊಡಂತುಚ್ಚಂಗನುಚ್ಚ ತತುಚ್ಚದಿಂದೊಡೆವಿರಾಟರಾಜಪುರವೊತ್ತು ತ್ತಾಯ್ತು ಮುಂತಾಂನೈಸೇವುಣರಾಪೋಸನ
- 17 ಮಾತ್ರಕಂನೇಜಿದರಲ್ಲಿಂದೆಂದುಬಲಾಳದೋಗುಗಣಮಂಪ್ಪ ಸಲಣ್ಣುಬಲ್ಲವರದಾರೀಭೂರಿಭೂಚಕ್ರದೋಳ್ |  
ಆನತೋಗ್ರೀವರ
- 18 ನಿಪ್ಪದಾಂಧ್ಯಕುಳಮುನಿಮ್ಯೂಳನಂಗೈಯ್ದಜೇಯನನುದಾತ್ತಮುರಾರಿಕೇಸವನವರ್ವ್ಯಸ್ತಂಗಳಂಗೈಬ್ಬಧೀರನನಾ  
ಟೋಪದಿನಾಂತನೇ
- 19 ವುಣರನೊಂದಾನೆಯೊಳುಗೈಬ್ಬವೀರನನಾರಾಂಘ್ರಿಪಾಳಕಕ್ಕರದನದೊಳುಬಲಾಳಭೂಪಾಳನಂ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 20 ಭುವನಾಸ್ರಯಂಶ್ರೀದೃಢಿವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಧ್ಯಾರಾವತೀಪುರವರಾ  
ಧೀಸ್ವರಂ
- 21 ಯಾದವಕುಳಾಂಬರದೈಮಣಿಸಮ್ಪುಕ್ತವೊಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳುಗಂಡತಲಕಾಡುಗಂ
- 22 ಗವಾಡಿನೋಂಬವಾಡಿಬನವನಾಡುಂಗಳ್ಳುಪುಲಿಗೆಜಿಹವಲಸಿಗದೆಳುವಲತಟ್ಟವಾಡಿತಳಕಾಡುನಾಡು
- 23 ಕೊಂಡಭುಜಬಳವೀರಗಂಗೆನೇಕಾಂಗೆವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮ್ಲಚಲದಂಕರಾಮನಪಹಾಯಸೂರನಿಸ್ಸಂಕ
- 24 ಪ್ರತಾಪಚಕ್ರವರ್ತಿವೈಯಸಳವೀರಳಿಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣಪರಿಯುಂ ತಮಗಿಸಕಳವನಕಲ್ಯಾಣವ.ಹೋ
- 25 ತ್ತವದಿನೇಕಚ್ಚತ್ರಪ್ಪಾಯಯಿಸುಖಸಂಕಶಾವಿನೋದಿಂದೃಢಿವೈರಾಜ್ಯಾಗೆಯುತಮಿರ || ತತ್ಸಾವ್ರಾಜ್ಯಪೂ
- 26 ಜ್ಯಮದ್ಬಲದ್ಧಿಂಗಮೇಳರಾನ್ವಾಯಮೇತಂದೆ || ಶ್ರೀಬುದ್ಧಿಂಗಮೇಳದೇವರುತಮ್ನುತಿಹಿದೇವಾಲ್ಯದಧಮ್ಮಪ್ರ
- 27 ವರ್ತಿಗನುಪಲ್ಲಿಅವರಮಗನಪ್ಪಈಸರಜೇಯಂಗೆಕಿತ್ತನಕೆಜಿಯುಬ್ರಿರಾಜನಿಟ್ಟಯಮಕ್ಕಳೂನುಗೊಂಡಮಾ
- 28 ದಿಗವುಡನೋಮಗವುಡಾನ್ವಿಮೂವರೊಳಗಿಚಾಮಗವುಡನಮಕ್ಕಳುರಾಮಗವುಡಪರಿಸಗೊಡ
- 29 ದಂಡಿಗವುಡಮಹಾದೇವನಿಟ್ಟಯಮಕ್ಕಳುರಾಮೆಯನಾಯಕಾಕೆಯನಾಯಕಪಚಯನಾಹಣಿಸೋ
- 30 ಮಗವುಡನಮಕ್ಕಳುರಾರಿಸಗವುಡಜನ್ನಗವುಡನುಂನಿ||ಮೂವರುಗವುಡುಗಳಂಬಿಟ್ಟುಹೆಗ್ಗಡೆಆದಿತ್ಯದೇವಗ
- 31 ಣಪಯ್ಯಸಿಂಗಣ್ಣದೋಕಣ್ಣ || ಬದ್ಧಗವುಡರಮಾಳೆಯಂಕೆಯಿವಾಳಗವುಡರಕಲ್ಲಿಯುಮನಣಗವುಡನಮ



- 32 ಗಕೇತಯ್ಯುಳಿಚಗವುಡಯನಾಚಯತೊಂನೋಲೆಯನಾಚಗವುಡದೊಂಡವುರದವಾಕಿಸಿಟ್ಟ ಕಟ್ಟದವುಯ ನಾಡಿ  
 33 ಗವುಡಮುತ್ತತ್ತಿಯಕಾಳಿಸಿಟ್ಟಸಿಟ್ಟಗಹಳ್ಳಿಯಕಾಚಯತಿಟ್ಟಗೌಡರಬೊಮ್ಮೆಯಕಾಮೆಯಕೊಣಗಿಯಣವಿ  
 34 ಕಜ್ಜನಾದರಕೇತಯದೇಮಿಸಿಟ್ಟಯದೇವಣಾನ್ನಿನಿಬರಂಪ್ರಮುಖ್ಯವಾಗಿಪ್ಪತ್ತಿರೀಮತುಸಕವರಿಣಂಗಳನೆಯ  
 35 ವಿಜಯಸಂವರ್ಧರದವೈಕಾಬಸುಂಪ್ರವಾರದಂದನಿದ್ದೇಶ್ವರದೇವರಪ್ಪವಿಧಾರ್ಣನಗಂನಿಯಿವೇದ್ಯಕಂಬಂಡಸ್ಪಟಿತ  
 ಬೇಣೋ  
 36 ಧಾರಕವಾಗಿತ್ತೀವೀರಬಲ್ಲಳದೇವರದ್ವಾಂಗಲಕ್ಷ್ಮಿಉವನಾದೇವಿಯರಹಿರಿಯಮನೆವೆಗ್ಗಡೆಕೇಸಿಮಯ್ಯನುಂಬಿಟ್ಟಯಣ  
 37 ಹೆಗ್ಗಡೆಯುಮೂವರುಗವುಡುಗಳಂಸಮಸ್ತಪ್ರಜೆಗಳಮುಖ್ಯವಾಗಿಆಲೂರಹಿರಿಯಕೆಹಿಯಕಳಗೆ || ೨೫ಗೆ  
 38 ಣಾಂಬಾಚಿವಿಡಿಯಕೋಲಲುಕಡವದಗೊಂದಿಯಲ್ಲಿಕಬರಾತಕಂಸಂಕೊಂಮುಗುಳಿಯಕಟ್ಟದಹಿಂ  
 39 ದೆಹಿರಿಯತೊಂಬಿನಿತುಹರಿವಲ್ಲಿಸಂಕೊಂಹಾಳಮೇಲೆಬಿದ್ದಲೆಕಂಬಿರಾ||ಕಯಿಗಾಣಾಬನ್ನದೆವ  
 40 ಗೊಳಗದವೂಳ್ಳಗಳನ್ನಿನಿತುಮಾಳುದ್ವಿಂಗಪಂಳದೇವರಮಗನಪ್ಪಹಸ್ತರಜೆಯನವಾದಪ್ರಜ್ಞಾಳನಪ್ಪ  
 41 ರಸ್ತರಧಾರಾಪೂವ್ವಕಂವೂಡಿಸವ್ವಬಾಧಾಪರಿಹಾರವೂಗಿಆಚಂದ್ರಾಕ್ಷ್ಯಕಂಬರಂನಡವಂತಾಗಿಟ್ಟದ  
 42 ತ್ತಿ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ನಂವಸಂಧರಾಂ | ಪಪ್ಪಿಂವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇತ್ರಿ  
 43 ಮಿ||ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆಕಾವವರುಪಂ ಗಾಮುಂಜಯತ್ತೀಯುಮಕ್ಕೆಇದಂಕಾಯದೇಕಾಯ್ತು  
 44 ಪಾಖಗೆಕುರುಕ್ಷೇತ್ರವೊಳ್ಳಾರಣಾಸಿಯೋಳಕ್ಕೋಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದ  
 45 ದೊಂದಯಕಂಪೊದ್ದುಗುಮೆಂದುಸಾರಿವಪ್ರವೀಶ್ಯವಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು||

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ಅದೇ ಕಲ್ಲಿನ ದಕ್ಷಿಣಕ್ಕೆ ಹೂಳದ ಕಲ್ಲು (ವೀರಗಲ್ಲು)

ಪ್ರಮಾಣ—4'—0" X 2'—6"

- 1 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮಿಮ್ರಿತೇನಾಬಿರುರಾಗನಾ | ಜ್ಞಾನವಿಧ್ಯಂಸಿನೀಕಾ  
 2 ಯಾ ಕಾ ಚಂತಾಮರಣೇರಣೆ||ಬಂನಮಕ್ಕಿವಾಯಾ

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿಯಲ್ಲಿ ಕರುಗಲ್ಲಿನ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" X 1'—6"

- |                          |                            |
|--------------------------|----------------------------|
| 1 . . . . .              | 6 ರಾಮವಮಾಕಿಕ್ಕೊಟ್ಟ ಗಡೆಕೋ    |
| 2 . . . . . ವಿಜಯಭ್ಯುದ    | 7 . . ಬೆದಲೆಸಲಗಿಂಬಿಲೆಗಾನಬರದ |
| 3 ಯಸಾಲಿವಾಹನಕವರಿವಂ        | 8 ಇದಕೆತುಬೋನುತಂಮತಾಯಿಗೆ      |
| 4 ಗಳುಂಗಳನೆಯಪರಾಭವನಾಮ      | 9 ತುಬೋನು                   |
| 5 . . . . . ಸೀಮೆಯರ್ದೆಗಡೆ |                            |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಶ್ವರ ದೇವರ ಪಾಳಂದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" X 2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ  
 2 ಕೃಷ್ಣಗಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ | ಗಣಪತ್ಯಾಯನಮಃ  
 3 ವೆಸಗೊಂಣುವಾವದೇಸಂಗಳನೇಸುಪೊಪ್ಪಾವವದುಂಗಳಂ  
 4 ಬಣ್ಣಿಸುತ್ತಿರ್ಪದಾವಾವನಿಪತಿಗಳಂಲೆಕ್ಕಿಸುತ್ತಿರ್ಪುದಂಬೋ  
 5 ಧಿನಾಕಂಕಯ್ಯಗೈನಾಲ್ಕುಂಕಡಲತಡಿವರಂದಿಗುಜಯಕ್ರೀಡೆ  
 6 ಯೋಳಸಾಧಿಸಿದಂಭೋಕಮಂಜ್ಜತ್ರಿಯಕುಳತಿಳಕಂವಿಷ್ಣು  
 7 ಜಿಮ್ಮುಪ್ರತಾಪು || ಸ್ವಸ್ತಿ ಸಮರ್ಥಗತಪಂಚಮಹಾಸ್ವಾಮಿಹಾ  
 8 ಮಂಡಳೇಸ್ವರಂದ್ರಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವವಂಶಾ  
 9 ಂಬರದ್ವೈಮಣೀವೈಕ್ತಚೂಡಾಮಣಿಮೂಲಪರೋಕ್ಷತಳಕಾ  
 10 ಡುಕೊಂಗುನಂಗಲಿಗಂವಾಡಿನೋಂಬವಾಡಿ ಬಿನವಸಹಾನುಂಗಲು  
 11 ಗೊಂಡಭುಜಬಳಸಹಾಯಸೂರನಿಸ್ಸಂಕಜೊಯ್ಯಳನಾರಪ್ಪಿಂಘದೇ  
 12 ದೇವದೋರಸಮುಪ್ರದನೆಲಿವಿಡಿನೋಳಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಬ್ರಿಷ್ಟಿ  
 13 ರಾಜ್ಯಂಗಿಯು ತ್ತಮಿರೆ || ಸಕವರ್ಣಸಾಸಿರವನೂವಿರಡನೆಯವಿಕ್ರಮ  
 14 ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣಸುಧ್ಯಂಶಿಸೋಮವಾರಲುತ್ತರಾಯಣಸಂ  
 15 ಕ್ರಮಾಣದಂದು ಹುಲ್ಲೆಯಹಳ್ಳಿಯವಡ್ಡ ಸಿಟ್ಟಿನವನಾಡಸಾಡಣಿ  
 16 ಯೂವೂಡಿದಂತಪ್ಪರವ್ಯಕ್ತ ಹೊನ್ನವಾರದಹೊಂನಗೊಂಡನಮಗ



- 17 ಬೋಕಗೊಂಡನುಂಪನಮಗೊಂಡನುಂಪಯಚಟ್ಟಿಗೊಂಡನುಂಪನಮಗೊಂ
- 18 ಡನುಂಪವುಪ್ರಜೆಗಮಿದ್ದುತ್ರಿಭುವನಸಕ್ತಿ ಪಂಡಿತರಪುತ್ರ
- 19 ಭೈರವಜೇಯನಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂಪೂಡಿಮಲ್ಲಿಕಾ
- 20 ಜ್ಞಾನದೇವರುಪಚಾರಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿಮೊದಲಗದ್ದೆ ಸಲಗೆವರಡು
- 21 ಕಡೆಯತಕ್ಕ ಲಗದ್ದೆ ಸಲಗೆವರಡುತುಂಬಿನಮೊದಲಕ್ಕೂಗಂ
- 22 ನಾಲ್ಕು ಅನ್ನು ಸಲಗೆ ಕೊಳಗನಾಲ್ಕು ಬಿದ್ದ ಲುಮತ್ತು ರುವೆಡುದೇ
- 23 ವರನಂದಾವಿವಿಗೇಕೆಯಾಣವೊಂದಾಂತಿನಿಸುಮಂದೇವಸ್ಯ
- 24 ಇಧರ್ಮಮನಾವನಾಗಿ ಪ್ರತಿಪಾಳಿಸಿದವಂಗಂಗವಾರಣಾಸಿಯ
- 25 ತಡೆಯಲು ಸಾಸಿರಕವಿಲೆಯುಕೊಡುಂಕೊಳಗಮುಪೊನ್ನ ಲುಕಟ್ಟಿಸಿದಾ
- 26 ನಂನಾಡಿದಫಲಮಕ್ಕು ಇಧರ್ಮವನಳಿದವಂಗಸಾಸಿರ ಕವಿಲೆಯಸಾಸಿ
- 27 ರಬ್ರಾಹ್ಮಣರಕೊಂದಪಾತಕಮಕ್ಕು ಇಧರ್ಮವಗಯಿದಂಭೈರವಜೇಯ
- 28 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಪ್ಪ ಬ್ಬಂ
- 29 ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ:

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಬೈರಾವುರದಲ್ಲಿ ಬಸವಣ್ಣ ನಗುಡಿಯ ಪೂರ್ವ ಗೋಡೆಗೆ ಬರಗಿಸಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—9"

- |                           |                         |
|---------------------------|-------------------------|
| 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದಶ್ರಾವ | 5 ಕನಕುವಾರ ಭೈರನಾಯಕ       |
| 2 ಣಕುಂದಲುಶ್ರೀಮತುಪ್ಪ       | 6 ನುಕೊಟ್ಟ ಭೈರಾವುರಕ್ಕೆಜೋ |
| 3 ಗಿರಿಯ ಬಿಟ್ಟದದೇವಂಗ       | 7 ಡಿಬಿಡಿಗೇ ತಳವಾರಿಕೆ ವಿ  |
| 4 ಹಾರನಹಳ್ಳಿಯ ಭೈರನಾಯ       | 8 ರಹಿತ                  |

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ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಸಾಲಗಾಮೆ ಗ್ರಾಮದ ಕೇರವ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 1'—2"

- 1 [ರುಕ್ಮಾಂ]ಬರಧರಂವಿದ್ದುಂಕರಿವಣ್ಣಂಚ ತುಭ್ವಂ ಪುನಸ್ಸವದನಂ
- 2 [ಧ್ಯಾಯೇತ್]ಸರ್ವಾಭಿಶ್ಚಾಪಶಾಸ್ತ್ರಯೇ || ಸ್ವಸ್ತಿ || ಯಮನಿಯಮಸ್ವಾ
- 3 [ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮನಾನುಷ್ಠಾನಪರಮಧಾಧೀ
- 4 ಲಸಂಪನ್ನರುಂ ಯವುಪೊಸನಾಗ್ನಿ ಹೋತ್ರದ್ವಿಜಗುರಾದೇವತಾ
- 5 [ತ]ತ್ಪರಮೂರ್ತುಂಡೋಜ್ವಲಕೀರ್ತಿರ್ಯತರುಮಪ್ಪಶ್ರೀ
- 6 [ಮದನಾದಿ]ಯಗ್ರಹಾರಸರಸ್ವತೀಪುರವಾದಸಾಲಿಗಾವೆಛೋಗ
- 7 ಯ್ಯ[ನು] ಪಟಲಿಂದಕಟ್ಟಿದುಕೆಜೆಯೊಡದುಕೇರವದೇವರು
- 8 ದೇವಾಲ್ಯವುಪ್ಪನ್ನವಾಗಿಅಪಾರಕಾಲಆರುಮನೂಡುವಿಲ್ಲದಿ
- 9 ರುದುದನುಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರನರ್ತಿಹೋಯ್ಯಣಭುಜಬ
- 10 ಚಕ್ರೀವೀರಸೋಮೇಶ್ವರದೇವರಸರು ಕಣ್ಣನೂರನೆಲೆವೀಡಿನಲುಬ್ಬ
- 11 ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿದ್ದಕೀಲಕ ಸಂವತ್ಸರದಜೈತ್ರಮಾಸದಲು
- 12 ಮಾಚಗವುಡನಮಗ ಅಂಕಗವುಡನಮಗ ಮಾಯಣ್ಣ
- 13 ನಾಯಕನು ಊರಕರುಂಕಂಬವಿಕ್ಕಿಸಿ ಶ್ರೀಚೆನ್ನ ಕೇರವ
- 14 ದೇವರವಾಡ್ನಿಪ್ರತಿದ್ಯಯ ಮಾಡಿಸಿದನುಮಂ
- 15 ಗಳಮಹಾಶ್ರೀಶ್ರೀಯೆಂದಿಕ್ಕೆಸಾಕ್ಷಿಗಳು
- 16 ಕಂಬತೇಜವೂರ ಕಡಗನೇಯ ಯ . . ರ .
- 17 ಮಣ್ಣು ಬರದ ಮಲಿತಂಮ ಶ್ರೀಪಾಂಚಜನ್ಯ ಪುರ
- 18 ಶ್ರೀಚೆನ್ನ ಕೇರವ ಶ್ರೀಚೆನ್ನ ಕೇರವ

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ಅದೇ ಗ್ರಾಮದ ಅರ್ಕೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಬಾಗಲ ಬಲಪಾರ್ಶ್ವದ ಗೋಡೆಯಲ್ಲಿರುವ

1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—6"

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ ಅಶ್ವ ಬೈಯಸಂ | 5 ಪೂರಗಡಿಯಬಸಗಣದಿಸಲು ಬಿಟ್ಟದ       |
| 2 ವಜ್ರರದಸಾಲಗಾಮೆಯ ಅಶೇಷ               | 6 ತ್ತಿ ಕಂಡುಗದ್ದೆಲಿ ತಂಕಣಕಡೆಯ . ಅ |
| 3 ಮಹಾಜನಗಳು ಆಪೂರಗಡಿಯ ಕಾಳಗದಲು         | 7 ಸವಳಿಯಲಿ ಕಂಠನೂಕುವ ಅಗದಬಿ        |
| 4 . ನೋಜನಗೂಮಂ ಬಿದಲಿಚತಂಗಿ             | 8 ದಲೆಯ                          |

[ಮುಂದೆ ಕಲ್ಲು ಸವೆದುಕೋಗಿದೆ]



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ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲು.

Iನೆಯ ಪಟ್ಟಿ.

- 1 ನಮಸ್ತಂಗಳಿರಕ್ಕುಂಟೆಹಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಕಂಠವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪೃಥ್ವೀವಲ್ಲಭಮಹಾ
- 3 ರಾಜಪರಮೇಸ್ವರ . . . . . ಯಾದವ
- 4 ಕುಳಾಂಬರದ್ವಯಮಣಿಸಬ್ಬಾಜ್ಞ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ
- 5 . . . . . ಮಗರರಾಜ್ಯನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿದ್ವಾಚಾರ್ಯ
- 6 . . . . . ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರು ಮಹಾರಸಮುದ್ರತಲೆ

IIನೆಯ ಪಟ್ಟಿ— (ಪೂರ್ತಿಯಾಗಿ ಸವರು ಹೋಗಿದೆ)

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ಅದೇ ಸಾಲಗಾವೆ ಹೋಬಳಿ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

(ಮೇಲ್ಭಾಗ ಪೂರ್ತಿಯಾಗಿ ಸವರುಹೋಗಿದೆ)

(ಮಧ್ಯದಿಂದ)

- 1 ಕಡಗಜಳಯ ಸಮಸ್ತ ಪ್ರಜೆಗಳ ಕಯ್ಯಲುಮಾಡಿರಾಜಯ
- 2 ದೇವದತ್ತಿಯಾಗಿಯೂ ಚಂದ್ರಾರ್ಕತಾರಂಸುವಂಶಾಗಧಾರಾಪೂರ್ವ
- 3 ಕಂವಾಡಿಕೊಟ್ಟಗದ್ದೆ ಹಿರಿಯಕೆಳೆಯಕೆಳೆಯುಖಾಸುಗ . .
- 4 ಕೆಳೆಯಕೆಳೆಯುಖಾಸುಗದ್ದೆ ಹಾರುವಗಂಪೆಯಲು ಖಂ
- 5 ಹುಗದ್ದೆಯುಸಿವಂಖಾಪುಟ್ಟರಿಗಧಾರಾಪೂರ್ವಕ
- 6 ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 7 ಪ್ರಿಯಾದಿಂದಿನಯ್ಯ ಕಾವಮನುಜಂಗಾಯುಜಯಶ್ರೀಯುಮುಕ್ತಿಯುಂಕಾಯದೆ
- 8 ಕಾಯುಪಾಟುಕುರುಕ್ಷೇತ್ರಂಗಳೂಳುನಾರಣಾಯೋಳುಕೊಟ್ಟೆ ಮುನಿಂದ್ರರಂಕವಿಲೆಯಂ
- 9 ವೇದಾಧ್ಯಾಪಕೊಂದದೊಂದಯಸುಪ್ಪದ್ದು ಗುಂವೆದುಸಾರದಪುನೀಶ್ವರಾಕ್ಷರಂ ಧಾ
- 10 ತ್ರಿಯೂಳ | ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಧರಾ ಸುಖ್ಯವ್ಯರ್ಥಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಂಜಾಯತೇಕ್ರಿಮಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಾಲಿಗಾಮಿಯ ಪಂಡಿ
- 12 ತಮಾಡಿರಾಜರು ಬರದಕಾಸನ || ಕಲುಕುಟಗದೇವೋಜಮಾಡಿದರೂನಾ
- 13 ರಿನಂಜಯ

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ಅದೇ ಹೋಬಳಿ ಇಬ್ಬಾಣದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಲೆ.

1 ಯೆಬ್ಬಾಣ ಯೇಶ್ವರ ದೇಗುಲ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೆಳಮನೆ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವ

2 ರಿಗೆ ಇಬ್ಬಾಣದ

3 ದೇವಪ್ಪ ಬಡೆಯರು

3 ಕೊಟ್ಟ ಕೊಡಗಿಯಗದ್ದೆ ಖ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವರಾಜವಿಾನಿನ ಮಧ್ಯದಲ್ಲಿನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ |

2 ಇಬ್ಬಾಣದದೇವಪ್ಪಬಡೆಯರು |

3 ಕೊಟ್ಟಕೊಡಗಿ ಗದ್ದೆ

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ಅದೇ ಸಾಲಿಗಾಮೆ ಹೋಬಳಿ ಉಗನಿಯಲ್ಲಿ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—3"

Iನೆಯ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಶಕವರುಷ ೧೮೫೧ನೆಯ ಪ್ರಮಾಣಿಸಂವ
- 2 ತ್ವರದ . . . . .
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಥಿವೀವಲ್ಲಭಂ ಯಾದವಕುಳಾಂ
- 4 ಬರದ್ವಯಮಣಿಮಲಪರೂಳುಗಂಡ ಕದನಪ್ರಚಂಡ ನಿಕ್ಕಂಕಪ್ರತಾಪ



## IIನೆಯ ಪಟ್ಟಿ

- 5 ಚಕ್ರವರ್ತಿ . . . . . ಹೊಯ್ಸಳನಾರಸಿಂಹದೇವರು ಬ್ರ
- 6 ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮೀರಬಸಗಲುಡಮಾರಗವುಡಮಸಣಗವು
- 7 ಡಮೂದಗಾಮುಂಡಬಯಳಹಳ್ಳಿಯಗಡಿಯಲಿ ತು . ವಬಿಡಿ ಬ
- 8 ಬಯಲಹಳ್ಳಿಯವರತಳ್ಳು ಜಿರಿಹಿದು ಲೀಸುಮಾಡಿಸಗ್ಗೆ ಕ್ಕೆ ಸಲಿದ ||

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ಅದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವಿರಗಲ್ಲು.  
ಪ್ರಮಾಣ—4'-0" × 2'-3"

## Iನೆಯ ಪಟ್ಟಿ.

- 1 . . . . .
- 2 . . . . .
- 3 . . . . . ಚೋಳರಾಜ್ಯಪ್ರತಿ

## IIನೆಯ ಪಟ್ಟಿ.

- 4 ಪೃಹೋಯ್ಯಳಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವಬ್ರಹ್ಮವೀ
- 5 ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮೀರ . . . . . ಬಯಲಹಳ್ಳಿಯಗಡ
- 6 ಯಲಿ ಮಾರಗಾಡ . . . . . ತಳ್ಳಿ
- 7 ಜಿರಿಹಿದುಮಂಗೈಯ್ಯ . . . . . ಮಂಗಳಮಸ್ತು  
(ಮೇಗಣಪಟ್ಟಿ ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವಿರಗಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕು 154ನೆಯ ಶಾಸನ. ತಿದ್ದುಪಾಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂ
- 3 ಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲ ತಳಿಕಾಡುಕೋಂಗು ನಂಗಲಿ
- 4 ಬನವಸನೋಂಬವಾಡಿಹಾನುಂಗಲುಗೋಡಭುಜಬಳವೀರ
- 5 ಗಂಗ ಪ್ರತಾಪಹೋಯ್ಯನಾರಸಿಂಹದೇವರುದೋರಸಮುದ್ರ
- 6 ದನಲವೀಡಿನಲಸು. ಬಸಂಕಥಾವಿನೋದದಲುರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮೀರ ಕುಮಾರ[ರಬ] ರಾಜರು
- 7 ದೇವನವಿಡ್ಡು ರದಲು ವಿಜಯ ಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಶುಕ್ರವಾರ ಗಲುಡು
- 8 ಗೆಜಿಯ ತುಂಗಗಳಪರಿವಿನಲು ಬರತುಪುವಂಮಗುಳ್ಳ ತುಪುವಂ ಮಗುಳ್ಳ
- 9 ಮಾಣದೆಬಲುಗೆಯ್ದು ದನಿಂದಬಲವನಾಟಿಂದಜಿಯಟ್ಟ ಕಾದಿಕೊಂದಂ ಕಲಿ
- 10 ವೀರನೋಡನೀಗಳಕಲಿಬಂಕ || || ಉರಳಿವಿನತುಪುಗೋಳಲುಮಾಣದೆಪರಿ
- 11 ದಯ್ಯ ಕಾದಿಬಿದ್ದಂಭೋರನವಿವಾನ ಅಚ್ಚ ರಸಿಯರುಯ್ದ ರಣ್ಯಕಲಿಬಂಕ್ಯಾಣನಂ
- 12 ಮಾರಗವುಡನುಂ ಅತನಮಗಮುದ್ದಯನುಂ ಕಲ್ಲಿನಿಡಿದ ಮಂಗಳಮ
- 13 ಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಗೌಡಗೆರೆ ಮೆಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'-6" × 2'-6"

## Iನೆಯ ಪಟ್ಟಿ

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಢಳೇಶ್ವರಂ ಯಾ
- 3 ದವಕುಳಂಬರದ್ವೀಪಾಣಿಸಂಮ್ಯಕ್ತಜೋಡಾಮಣಿ ಮಲರಾಜರಾಜ ಮಲ
- 4 ಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸ್ವರ

## IIನೆಯ ಪಟ್ಟಿ

- 5 ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮ ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಯ್ಯಳಶ್ರೀ
- 6 ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಬ್ರಹ್ಮವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮೀರಕವರಿಕ
- 7 ದಂಚಿನೆಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದವಾಗ್ಗೆ ಗಿರಿಬಹುಪಂಚಮಿ ಬುಧವಾ
- 8 ರಂದುಗವುಡಗಜಿಯ ಮುದ್ದಗಾವುಡನಮಗಬೋರುಗೌಡಗದುಬಳ್ಳಿಯಂ
- 9 ಬರುತಿಪ್ಪಾಗಸಂಗ್ರಾಮದಲ್ಲಗುರಮ . ಚ್ಚೆ ಲುಕಾದಿಪರಬಳವನಿಜಿರು

## IIIನೆಯ ಪಟ್ಟಿ (ನಲದ್ದಿ ಹೂಳಿದ)

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ಅದೇ ಹೋಬಳಿ ಕಾಳತಮ್ಮನಹಳ್ಳಿ ಹಿರಬ ಕಲ್ಲಹಳ್ಳಿಯ ನೀರು ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'-6" × 3'-6"

- |                             |                           |
|-----------------------------|---------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಬಿರಜಿಯ ದಿಟ್ಟ ಮ | 4 ಸತ್ತನಾಡಣ್ಣ ನಮಗಳು ಬಿರಿಯಕ |
| 2 ಗಾಮುಣ್ಣ ನಮಗಮಯ ರವಲಿ        | 5 ನಿಜಿಸಿದಳು               |
| 3 ಯರಂಕಿಯಣ್ಣ ತುರುಗೋಳಲು       |                           |



## ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

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ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಬೇತಮಂಗಲದ ವಳಗೆರೆಯಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ಕಾಲುವೆಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1 ಸಾಧಾರಣ ಸಂವತ್ಸರದ</li> <li>2 ಶ್ರಾವಣಸುಂತ್ರೀಮ</li> <li>3 ನೃಪಾಸಾಸಂವತ್ಸರದ</li> <li>4 ರಾವ.ರಾಜರವರು</li> <li>5 ಮುಳುವಾಯಿಸೀಮೆಯ</li> <li>6 ನಾಳುವಲ್ಲಿಬಯಿರ ನಾಯ</li> </ol> | <ol style="list-style-type: none"> <li>7 ಕರು ಶ್ರೀರಾಮರಾಜರವ</li> <li>8 ಆನುಮತಿಯಿಂದಬಿಟ್ಟ</li> <li>9 ದತಿರುಮಲದೇವರಿಗೆಕೊ</li> <li>10 ಟ್ಟಹೊಲಖಿಂಜದನು</li> <li>11 ಕಡಿಸಿದವತಂದೆತಾಯಿಗೆ</li> <li>12 ತಪ್ಪಿದವರುಶ್ರೀಶ್ರೀಶ್ರೀ</li> </ol> |
|--|---|

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ಅದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಜಿಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'-3" x 2'-6"

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರ್ಧನಗೃಹಪ್ರವಾ</li> <li>2 ದೀಪಸಂವತ್ಸರದವೈಕಾಂಬುಜುಳಿಗಯಲ್ಲ</li> <li>3 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡ</li> <li>4 ನಾಯಕನಾದಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾ</li> </ol> | <ol style="list-style-type: none"> <li>5 ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಸಂಕರತಪ್ಪ</li> <li>6 ಸ್ವಾಮಿವೂಡಿಸಿದನೋಪಾಸನೇವಮಂ</li> <li>7 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ</li> </ol> |
|---|--|

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ಅದೇ ಹೋಬಳಿ ಬಿಟ್ಟಕೂರಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6" x 2'-0"

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1 ಶ್ರೀಮತುಮುಳುವಾಯಿಸೀಮೆ</li> <li>2 ಯುಕಾರ್ಯಕರ್ತರಾದಪುಟ್ಟಯ್ಯ</li> <li>3 ಸವರಾಜವರತಂದೆತಾಯಿಗಳಿಗೆ</li> <li>4 ಪುಣ್ಯವಾಗಬೇಕೆಂದಶ್ರೀಮತುಬಿಟ್ಟ</li> </ol> | <ol style="list-style-type: none"> <li>5 ದತಿರುಮಲದೇವರಿಗೆದೀಪಾರಾಧ</li> <li>6 ನ . . . . . ಕೊಟ್ಟಹೊಲಖಿಂ</li> <li>7 ತಿರುಮಲದೇವರಪಾದವೇಗತಿಶ್ರೀ</li> </ol> |
|---|--|

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ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ</li> <li>2 ಶಾಲಿವಾಹನಕವರ್ಧನಖಿಲು</li> <li>3 ಗೃಹಪಾತಕನಿವಾರಣವನವತ್ಸ</li> <li>4 ರಂಜಪಾತಕನಿವಾರಣವನವತ್ಸ</li> <li>5 ಭಯೋಗಮುಂದುಶ್ರೀಮನ್ಮಹಾರಾ</li> <li>6 ಜಾಧರಾಜರಾಜರವರಮೇಶ್ವರತರ</li> <li>7 ರಾಯಮಸ್ತಕ . . . . .</li> <li>8 ವಜ್ರಪಂಜರ . . . . . ಶ್ರೀರಂಗರಾಯ</li> </ol> | <ol style="list-style-type: none"> <li>9 ಲಯ್ಯವಾರುಪ್ರಾಪ್ತಿಸಾಮ್ರಾಜಮೇಲುಜಂ</li> <li>10 ಜಗಾನುತತ್ಪಾರಾಧುಕುಲೈನಸಂಕಂ</li> <li>11 ಸಂಕರಪ್ರಗಾರುಶ್ರೀರಾಮನಾಥಪ್ರತಿಷ್ಠೆ</li> <li>12 . . . . . ವಜ್ರಪಂಜರ . . . . .</li> <li>13 ಪಂದಾಮುಂಡಿರಾಮಾರ್ಜಕಂಗಾ . . . . .</li> <li>14 . . . . . ಇಂದುಕು ತಪ್ಪಿನವಾರು</li> <li>15 . . . . . ಶ್ರೀಶ್ರೀಶ್ರೀ</li> </ol> |
|---|---|



ಚಿಂತಾಮಣಿ ತಾಲ್ಲೂಕು.

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ಕಸಬಾ ಹೋಬಳಿ ಚೀಮನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ  
ಹೊಂಗೇಕಾನಿನ ಬಳಿ ವಡ್ಡರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 3'-0"

- |                                  |                                   |
|----------------------------------|-----------------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ               | 4 ಸಿದ್ಧಪಸಟ್ಟುಕಿವಿಬ್ರಹ್ಮೀಗಾಢು      |
| 2 ಶ್ರೀಮತುನಳವರೂಪಕಾರ್ತಿಕನು . . .   | 5 ಯಿಚ್ಛೆ ನಮಾಸ್ತಂ ಚೇನಂ    ಂಕುಸೂರ್ಯ |
| 3 ಮಂಡುತಾಟಗೊಳ್ಳಕ್ಕದ್ವಪ್ಪನಾಯನಿಗಾರು | 6 ಚಂದ್ರಾದುಲುಸಾಕ್ಷುಲುಕ್ರೀಕ್ರೀಕ್ರೀ  |

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ಅದೇ ಚೀಮನಹಳ್ಳಿಗೆ ಸುಮಾರು 1 ಮೈಲು ದೂರದಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" x 4'-1"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಯಿಸ್ತಮರಸರ್ವಭವೀರಾಜ್ಯಾಡ್ಗಯಮಾರ
- 2 ಉರವರಿನಾಡವೇಗವನ್ನೊಡಕಿಹುರವಿಯ
- 3 ಮೃಗ್ಯುಗ್ಗರನಾಂತುಬರನಿಧಿಮಲ್ಲಂಪರವೋ
- 4 ಗಿಕಾದೊಡಲತನತಮ್ಮಂದನರಮಸ್ತಗ್ಗಯಾದಮ
- 5 ಪುಣ್ಯವವಿತ್ರಡ್ಗಕಲ್ಲುನಿಕ್ಕಿದೊನನಾರಯ್ಯನು

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ಧಮಠದ ಗ್ರಾಮದ ರಚ್ಚೆ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.

- |                                    |                                 |
|------------------------------------|---------------------------------|
| 1 ಕ್ರೋಧಿನವತ್ಸರದ ಪ್ರಾಣ . . . ಮಂ     | 5 . . . . . ಕೊಟ್ಟ ಗದ್ದೆ         |
| 2 ಗಳವಾರದಲುಕ್ರೀಮತುಗರುಡಾರೂಢ . . .    | 6 ಲಿಯುಚೀಲಾರದ . . . . .          |
| 3 ಭವೀರಕ್ರೀಕೊಂಗತಿಮ್ಮ . . .          | 7 . . . . . ಬಯಲುಗದ್ದೆ . . . . . |
| 4 . . . . . ಪಾದಾರಾಧನಕ್ಕೆ . . . . . |                                 |

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಬೊಮ್ಮನಹಳ್ಳಿ ಸರ್ವೆ ನಂ. 10ನೇ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

- 1 ಕ್ರೀಕ್ರೋಧನಸಂವತ್ಸರದಪ್ರಪ್ತಬಳಿಲುಕ್ರೀಮತುಬೊಮ್ಮ
- 2 ನಹಳ್ಳಿಯಬಯದಗವುಡರಾಜನಮಗಚೆಂನದಗವುಡಗೆ
- 3 ನೆತ್ತರುಗೊಡಗೇಕೊಟ್ಟದುಗ್ರಾಮಕಾಗಿಕಾದಿಹೋಗಲಾಗಿವನಿಗಿಯಿಕಿದ
- 4 ಮಾನ್ಯದಿಹೋಬಲಿಂಗದಬಿಂಟಿಂಟಿರದಲೂಅಯಿಗಳಹೊ
- 5 ಲಅಯಿದುಕೊಳಗಗದ್ದೆಯನುನೆತ್ತರುಕೊಡಗಮಾನ್ಯವಾಗಿಕೊ
- 6 ಟರುಡದಕೆಲರೂಬರುಳಿಯಲಂಗದುಗಂಗಿಯತ
- 7 ಡಿಯಕುಲಿಯಕೊಂದಪಾಪದಲಿಹೋಹರು

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ಅದೇ ಗ್ರಾಮದ ಅಲದಮರದ ರಚ್ಚೆ ಯಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

- |                          |                                       |
|--------------------------|---------------------------------------|
| 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿ | 10 ಸಪಟಲಯರಕಾಲದಲುಕ್ರೀ                   |
| 2 ಜಯಾಭ್ಯುದಯಕಾಲಿವಾ        | 11 ವ.ಚನ್ನದೇವರತಳಿಯನಿ                   |
| 3 ಹನಕಪರುದಂಗ              | 12 ಮಿತ್ತ . . . ಗೊಡರು ಪಾಲಿಸ್ತ          |
| 4 ಲಿಂಗಲಿಂಗನೆಯದುಮ್ಯು      | 13 . . . . .                          |
| 5 ಖಿನವತ್ಸರದಚ್ಯುತ್ರಕ್ಕದ್ವ | 14 . . . . .                          |
| 6 ಕ್ಷಕರಗದಅಮಾವಾಸ . . .    | 15 ಗ್ರಾಮದಗೊಡಪ್ರಜಗಳನಡಸಿ                |
| 7 ಶ್ರೀಮನುಮಹಾರಾಜಾ         | 16 ಕೊಂಡು . . . . . ಅದಕೆ . . . . .     |
| 8 ಭರಾಜರಾಜಪರಮೇಶ್ವರರಾ      | 17 . . . . . ಬಂದರೆಯು ಪಾಲಿಸಿ . . . . . |
| 9 ಜಮಾತಾಂಗಕ್ರೀವೀರನ(ರ)     | 18 . . . . .                          |



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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" x 1'-6"

- 1 ಶ್ರೀಮತುಪ್ಪ ವಂಗಸಂವತ್ಸರದ
- 2 ಚೈತ್ರಪುಷ್ಯದ
- 3 ಸಿಂಹನಕ್ಷತ್ರವಾರನು
- 4 ಚಂದ್ರನು ದೇವರಿಗೆ

5 ಟ್ಟು ಹೊಲಬಿಂಕು

6 ಮರವರೊಬ್ಬರು

7 ಇಯಲಾ . . . . .

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಗೌರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0" x 3'-0"

- 1 ಗಣಾಧಿಪತಿಯೇನಮಃ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಕಾಕುಟುಂಬಶ್ರೀಮತು
- 3 ಚನ್ನ ಪನಾಯಕರನಿರೂಪದಲಿಕ್ಕಿಲ್ಲ
- 4 ಗವುಸುಗಳುಗೋವುಪದಸುಗಳಪಾಲಿದರ್ಮಕೆ

5 ಈಬಯಲನುಬಟ್ಟುಕೊಟ್ಟುರೆಯಿದಕೆ

6 ಆರೊಬ್ಬರುತುಪದವರುತಮ್ಮತಾಯಿಗೆತು

7 ದವುಮಂದುಹನ . . . . . ಪುಟ್ಟತದಸಾಸಾನೇ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬೇಜರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮೊಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" x 6'-0"

- 1 ಶ್ರೀಮತು ಕಾಳಯುಕ್ತಿಸಂ . .
- 2 ಕಾರ್ತಿಕಬೀಜಶ್ರೀಮತು
- 3 ಹಾರಾಜಾಧಿರಾಜರಾಜಪ
- 4 ರಮೇಶ್ವರದೇವರಾಯಮಹಾ
- 5 ರಾಯರರಾಜ್ಯದಲಿಕ್ಕಿಲ್ಲ
- 6 ನೃಹಾರಾಜರೇಶ್ವರವಿರಾಜಯ್ಯವೊ
- 7 ದಯರನಿರೂಪದಲಿಕ್ಕಿಲ್ಲ
- 8 ತುಕಾರಾಮನಾಯಕನುಕ್ರಿಸ್ತ
- 9 ದಬಿಳಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡನಾಯ
- 10 ಕಾಲಂಬವಾಡಿತಿರುವೆಗಳನಾ
- 11 ಥದೇವಂಗೆಕೋಟೂರಕೆರೆಯ

12 ಕೆಳಗೆಗಡೆಬಿಂಡುಗಂ

(6 ಸಬ್ಬಿಗಳು ಸವೆದುಹೋಗಿವೆ)

13 ಅಗುನಾಡಿ ಕೊಂಡು ಸುಬದಲಿ

14 ತಮ್ಮಮಕ್ಕಳು[ಳು]ಮಕ್ಕಳು . . .

15 ಅನುಭವಿಸಿದೇವತಾರಾಧನೆಯ

16 ನಡಿ . . . . . ದಂದು ಸಾವು

17 ನಮ್ಮಸರ್ವರಾನುಮತದಿಂದ

18 ಬರದುಕೊಟ್ಟುಸಿಲಾಸಾನಾ

19 ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ

20 ವಸುಂಧರಾಪದ್ವ ವರ್ಷಸಹಸ್ರಾಣಿವಿ

21 ಪಾ . . . ಕ್ರಿಸ್ತಿ

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ಅದೇ ಹೋಬಳಿ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ ಎಡಗಡೆ ತಳಪಾದಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 5'-0" x 5'-0"

- 1 ಹೇಮಚಂದ್ರಸಂವತ್ಸರದಕಾಳವಣಬಿಲ್ಲು
- 2 ಶ್ರೀಮತುಬಿಂಕುನಾಯಕರು
- 3 ಮುಟ್ಟುವಳಿಯಧರ್ಮಕೋಳದೇಡಾಂದು
- 4 ಹಾಕಿದಕಾಸನದವಿವರ
- 5 ಈ ಕಾಯಿವರದಗಡಿಯವಾಳಹಾಳ
- 6 ಸೀಮಾಲಂಗಿರಿದೇವಸ್ಥಾನ

7 ನಕ್ಕ ಸಹಾಮನೆಯನೆಯಸುಂಕವ

8 ಸೇರುವುದೆಂದಾಹಾಕಿಸಿದಧರ್ಮಕಾಸನ

9 ಈಧರ್ಮಕಾರ್ಯಕೆತ್ತಿದರುತ್ತು

10 ತಾಮಹಾದಿಗಳವಧಿಸಿದ

11 ಪಾಪದಲಿಹೋಗುಕುಲಿಕೊಂಡಪಾ

12 ಪದಲಿಹೋಗು

71

ಅದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರಮಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ಸಂಬರ ಕಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

1 ಕುಳಿಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಘ್ನದಯಕಾಲಿವಾಪನಕವರ್ಷ ೧೪೫೫ನೆಯವಿಷುಂಕವತ್ಸರದಮಾರ್ಗಕಿರಕುಡ್ಡ ೦೫

ವಾರ . . . . . ಪುಣ್ಯ ಕಾಲಬಲಿಕ್ರಿಸ್ತಿ

2 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಅರಾಯವಿಭಾಡಭಾವಗತಪ್ಪವರಾಯರಗಂಡಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಕೃಷ್ಣ ದೇವಮಹಾರಾಯ



- 3 . . . . . ಲಿಜನ್ನ ಪನಾಯಕರುತಿವ್ವ ಪನಾಯಕರಿಗಪ್ಪಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡ ನಾಯಕಶ್ರೀಶಿರುವೆಂಗಳ
- 4 . . . . . ನೈವೇದ್ಯಕೆಂದು ಕೊಟ್ಟಭೂಮಿಯವರಕಯವರದ . . . . . ಗೆಸಲುಪಕೋಟೂರಬಯಲಲು . . . .
- 5 ಹೊಲಬಂಡುಗಳಜಂಗ . . . . . ಕೆರೆಯ ಕೆಳಗೆ ಗದ್ದೆ ಬಂಡುಗದಿನಬಂದಕ್ಕೆ . . . . . ಯಲು . . . . .
- 6 ದೊಡ್ಡ ಜನ್ನ ಪನಾಯಕರುಕಾಶಿಕವಿಶ್ವಾಮಿತ್ರಗೋತ್ರರಚಪತ್ತಂಬಸೂತ್ರದಯಜಾಕ್ಕಾ ಬೆಯದೇವಗುರುಪಾದಕ್ಕೆ
- 7 . . . . . ಧರ್ಮವಾಗಬೇಕೆಂದು ಮುಗಿಸಿದ
- 8 . . . . . ಬಳಗನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಪಕ್ಷೀಣಿಗಳಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳೆಂಬಅಪ್ಪಭೋಗತೇಜಸ್ವಿ  
(3 ಪಟ್ಟಿಗಳ ಕಾಣುವುದಿಲ್ಲ)
- 9 ಪಾಲನಂಪರದತ್ತಾ ಪದಾರೋಸ್ತವತ್ತಂನಿಪ್ಪಲಂಭನೇತೆ

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ಅದೇ ಹೋಬಳಿ ಗಂಜಾರು ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ತೋಟ ಇನಾಮತಿ ಗದ್ದೆಯ ಮೇಲುಭಾಗದಲ್ಲಿರುವ ಸರ್ಕಾರಿ ಜಮೀನಿನಲ್ಲಿ.

ಮುಂಭಾಗ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕಾಖ್ಯಂಗಳಂ ೧೩೦೩ಸಂಧುನಡೆವಕ್ಕೋ
- 2 ಧನಸಂವತ್ಸರಚಪ್ಪಾಢಕುಂಟ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಚ
- 3 ರಿರಾಯವಿಭಾಢಭಾಬೇಗತಪ್ಪುವರಾಯರಗಂಡಚತಸ್ತಮು
- 4 ದ್ರಾಧಿಸತಿಶ್ರೀವೀರಶರಣರಾಯಪಕುಮಾರಮುಕ್ಕಣ್ಣವೊ
- 5 ಡೆಯರುಚತನಪ್ರಧಾನನೋವರ್ದವೊಡೆಯರುಮುಳುವಾಗಿಲಿ
- 6 ಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಗಂಜಿಯೂರಹಿರಿಯಕೆ
- 7 ಹಿವೊಡದುದ್ದಿರಗೆಗೋಪಾದೇಹಿಂದಣಮಾಡುಗಳಹೂಗಿಸಿ
- 8 ಯೇರಿಗೆವೊತ್ತಾಗಿರಬೇಕೆಂದುಹೂಣಿಸಿದಬಳಿಭೂಮಿ

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ಅದೇ ಗಂಜಾರು ಕೆರೆಯ ಕೆಳಗೆ ಕಟ್ಟಿಗೆ ಸೇರಿರುವ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮೇಲಿನ ತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 11'—0" x 1'—0"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕಾಖ್ಯಂಗಳಂ ೧೩೦೩ಸಂಧುನಡೆವಕ್ಕೋಧನಸಂವತ್ಸರದಮಾಘಸುಸೋಮವಾರಪೂರ್ಣಿಮದಲಿಹೋಳಿರಾಯನ ಕಾಲದಲಿಹೋಳಿಶ್ವರದೇವರಪ್ರಬಿಷ್ಟನಿಂದದೇವಾಲ್ಯ
- 2 ವುಮಾಡದವುಗದಿದ್ದದೇವಾಲ್ಯದಕೆಲಸವುಳಿಯಬಾರದೆಂದು ಈಧರ್ಮವನುಪ್ರತಿಪಾಲಿಸಿಬುದ್ಧ ರಿಸಬೇಕೆಂದು ಈಶ್ವರಭಕ್ತಿ ಯಿಂದಲಿಹೋಳಿಶ್ವರದೇವರಕೃಪೆಯಿಂದಲಿಹತುಸ್ತಮುದ್ರಾಧಿಸತಿಶ್ರೀ
- 3 ವೀರಶರಣರಾಯಪೃಥ್ವೀರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿಮುರುಗಮಲೆಯನಾಡಪ್ರಭುಗಂಜಿಯೂರನಾಚಗವುಡನುಹೋಳಿ ಶೇಶ್ವರದೇವರದೇವಾಲ್ಯಮಾಡಿಸಿಕರೆಯಕಟ್ಟಿಸಿದೇವರಿಗೆ
- 4 ಜ್ಞೇತ್ರವನುಕೊಟ್ಟ ಹೋಳಿಶ್ವರದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಕೊಟ್ಟಗದ್ದೆ ಅಯಿದುಬಿಂಡುಗಹೊಲನುಣಕ್ಕುಂಟುಗಳಈಧರ್ಮಕ್ಕೆ ತಪ್ಪಿದವರಿಗೆ ಹೇಳಿದವ . . . . . ತಿಲಾಅದ್ಧಂಅದ್ಧಂಅದ್ಧಂಅದ್ಧಂಪಕ್ಷಂತಿಯೇನರಾಜ
- 5 ಸ್ವಿವರುಷಸಪ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮೀಶದಕೆಅದ್ಧ ಹೇಳಿದಲಿಗಾಣ್ಣುತಿ . . . . .  
ಇದ್ಧುಧರ್ಮಕ್ಕೆ ಅವನೊಬ್ಬನುಪರಪಕ್ಷವಾಗಿತಪ್ಪಿನಡೆದಮನಡೆದಮನುಷ್ಯನುಆರೊಬ್ಬ
- 6 ರುಸಾವಿರವರ್ಷದಯಾತ (ಮುಂದೆ ಕರೆಯಕಟ್ಟಿದದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ರೈಲುರಸ್ತೆಯ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0" x 3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು
- 2 ಕಕಾಖ್ಯಂ ೧೧೦೩ಮೇಗೆಸಲುಪಚನಂದಸಂವ
- 3 ತ್ವರದಪುಷ್ಯಬಂಧುಗುಶ್ರೀಮನ್ಮಹಾ
- 4 (ಮಹಾ) ಮಂಡಳೇಶ್ವರಅರಿರಾಯವಿಭಾಢಭಾಬೇಗೆ
- 5 ತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀಮತುಮುಕ್ಕಣ್ಣಬಡೆ
- 6 ಯರಕುಮಾರಶ್ರೀವೀರಕಂಠಣ್ಣಬಡೆಯರು
- 7 ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯವುತಿ ದಲೆಶ್ರೀಮತುಕಂಪಣ
- 8 ವೊಡೆಯರಿಗೆಧರ್ಮವಾಗಬೇಕೆಂದುವೀರಪ್ರವೊಡೆಯರ ಮೂ
- 9 ಲಸಾ ನಡದೇವರಿಗೆ . . . . . ಹಿರಿಯಗಂಜಾರ
- 10 ಮನೆಯಸುಂಕವನುಬಿಟ್ಟರಾಗಿವೊರಗವುಡರು
- 11 ನಾಡಪ್ರಭು . . . . . (ಮುಂದೆ ಎರಡು ಪಂಕ್ತಿಗಳು ಸವೆದುಹೋಗಿವೆ)



75

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗದ್ದೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 3'-6"

- |                        |                            |
|------------------------|----------------------------|
| 1 ಜಯಸಂವತ್ಸರದಆಸ್ತ       | 8 ತುಖಂಭೂಮಿಯನುಕೊಟ್ಟಿ        |
| 2 ಯುಜಬಂಕ್ರಿವತುಭೂತಯ     | 9 ಭೂಮಿಯಲ್ಲಿಕಲುನಟ್ಟುಕೊಟ್ಟರು |
| 3 ಗಳಮಕ್ಕಳುದೊಡ್ಡಂಗಳ     | 10 ಇದನುಅಠೂರನಾಯಕಬಯರಣನಾಯ್ಕ   |
| 4 ಮೇಲಣಗಂಜಾರಹಪದಯ        | 11 ರ . . . ಯಿಂದಅನುಭವಿಸಿ    |
| 5 ಬ್ಲಪಗಳಿಸರ್ವಮಾನ್ಯವಾಗಿ | 12 ಖರುವುದುಅಗಾಳಿಯ           |
| 6 ಕೊಟ್ಟಹೊಲಬಂ  ಹಿರಿಯ    | 13 ಕೆರೆಯನಾಡಗವುಡಗಳಮಿತ       |
| 7 ಕೆಳಿಯಕೆಳಗದ್ವಖಂ  ಅಂ   | 14 ಮಂಗಳಂಕ್ರಿತ್ರಿಕ್ರಿ       |

76

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಂದಿಗೇಗ್ರಾಮದ ಕೆರೆಯ ಕೆಳಗೆ ತೂಟಿನ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 3'-6"

- |   |  |
|---|--|
| 1 ಕಿವನಕರಣಾಕುಟಾಕ್ಷವೇಗತಿ . . . . .                |  |
| 2 . . . . . ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ                    |  |
| 3 ಯಸಯಂಭುವೇಸ್ವಸ್ತಿ . . . . . ಮಹಾರಾಜಾಧಿರಾ         |  |
| 4 ಜರಾಜಪರಮೇಶ್ವರಕ್ರಿವೀರಸದಾಶಿವ                     |  |
| 5 . . . ರಾಜ್ಯವಮಾಡುವಲ್ಲಿಕೈನರನಾಡ . . . . .        |  |
| 6 . . . . . ತಿನ್ಯಪನಾಯಕರು . . . . .              |  |
| 7 . . . . . ರೆಯವೀರದನಾಯಕರಿಗೆ . . . . .           |  |
| 8 . . . . . ದೇವರ . . . . . ಸಹಮತಾಗಿಬಿಂದುಸಮಯ      |  |
| 9 ದ್ರದಕೆರೆಯಕೆಳಗಿನಮೃತ್ಯು . . . . . ಮುರಿಯಾದೆಯ     |  |
| 10 . . . . . ಪ್ರಾಕುನಮಗೆ . . . . . ಗೋಡಗಿಯಾಗಿಬಂದ  |  |
| 11 . . . . . ತ್ತರಾಯಣಂ . . . . .                 |  |
| 12 . . . . . ಪ್ರಾಕುಹಳೆ ಅನಂತ                     |  |
| 13 . . . . . ಪುಣ್ಯವಾಗಬೇಕೆಂದು                    |  |
| 14 . . . . . ಹಂದಿಗೇರೆಯಸಮಸ್ತ                     |  |
| 15 . . . . . ನಡಿಸಿಕೊಂಡುಅಚಂದ್ರಾರ್ಕ . . . . .     |  |
| 16 . . . . . ಅಚ್ಚು ಕಟ್ಟು . . . . .              |  |
| 17 . . . . . ಯೋಗಣಭೂಮಿನಿಮಗೆ                      |  |
| 18 . . . . . ಸಮುದ್ರದಕೆರೆಯ . . . . . ನಿಮಗೆ ದಾನವಾ |  |
| 19 . . . . . ನಿಂದುಪ್ರಾಪ್ತಪೂರಂಪ                  |  |
| 20 . . . . . ಸುಖದಿಂದಅಸ್ತುಭವಿಸೋದುವಂದು            |  |
| 21 . . . . . ಸೂದ್ರಜಾತಿ . . . . .                |  |
| 22 . . . . . ಹಕ್ಕು ವವಾಡಿದವರು . . . . .          |  |
| 23 . . . . .                                    |  |

77

ಅದೇ ಹೋಬಳಿ ದಂಡುಪಾಳ್ಯಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೆಗಿಡಗಳ ತೋಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 1 ಮಹಾರಾಜಾಧಿರಾಜ . . . . .            | 6 . . . . . ಭೋಜಗಮಾನ್ಯವಾಗಿಕೊಟ್ಟ        |
| 2 . . . . . ರಾಮದೇವಮಹಾರಾಯ . . . . .  | 7 ಹೊಲಂ  ಹತ್ತುಕೊಳಗಭೂಮಿ . . . . .       |
| 3 . . . . . ಮೂರಗದ್ವನಾಡಪ್ರಭು         | 8 . . . . . ಸುಖದಿಂದಅನುಭ . . . . .     |
| 4 . . . . . ಯೂರತಮ್ಮಣಗೊಡನು . . . . . | 9 . . . . . ಪ್ರತಿಹೇದವ . . . . .       |
| 5 . . . . . ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವಮಾಡಿದ  | 10 . . . . . ಹೋಹರು . . . . . ಸ್ವರಕ್ರಿ |

78

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾಕತಿಭತ್ತದ ಹಿಂದೆ ರಜೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.

- |               |            |               |              |
|---------------|------------|---------------|--------------|
| 1 ಈ ಧರ್ಮವನ    | 3 ಉಮುಗನಕ   | 5 ಮುಲನುಯವರು   | 7 ಕಿರೋಗೋಹತ್ಯ |
| 2 ಮುಕುತ್ಯಾರ್ಥ | 4 ಯುವನವಕ್ಷ | 6 ಚೆಡವಿನಾನುಕಾ | 8 ಚೆಡವಿನವಾರು |



79

ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ರಸಿದ್ಧ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—6"

- |                          |                              |
|--------------------------|------------------------------|
| 1 ಕ್ರೀಪ್ರಭವಸಂವ           | 10 ನಾರಪಗವುಪರುತಮ್ಮತಂ          |
| 2 ಕ್ಷರದಳಪಾಠಸುಗಂ          | 11 ದೆ . . . . . ಗವುಪರಿಗೆ . . |
| 3 ಕ್ರೀಮತುಪಾಠಸ್ವಮುದ್ರಾ    | 12 ಲೋಕವಾಗದೇಕೆಂದು . . .       |
| 4 ಧಿಪತಿರೇವಾಯಮು . . . . . | 13 ವಡೆಯರುಪಾಲಿಸ್ತ . . .       |
| 5 ಹಾರಾಯರುರಾಜ್ಯವನಾ        | 14 . . . . . ಯೋಗಣಕಾಕತಿ       |
| 6 . . . . .              | 15 . . . . . ಹೊಲ ಖಂ  ಕಾಕ . . |
| 7 . . . . .              | 16 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ . . .  |
| 8 ದೇವರಾಜನವೊದಲಾದ          | 17 . . . . . ಸಲಿಸುವರು        |
| 9 ಕ್ರೀಕಾರ್ಯಕೆಲವತಿಯ       | 18 . . . . . ಕುಳಮಸ್ತು        |

80

ಅದೇ ಹೋಬಳಿ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲಿನಲ್ಲಿ.

- |                    |                     |                 |                 |
|--------------------|---------------------|-----------------|-----------------|
| (ಮುಂಭಾಗ) . . . . . | 6 ರುಪ್ಯಧ್ವೀರಾಜ್ಯವನಾ | 11 ತೂಬಿನಯಕ್ಕೆ   | 17 ವಿತ್ತಿಕಾಪರು  |
| 1 ಕ್ರೀಮತುಕಾಳಯು     | 7 ಉಪಲಿಕಾಕತಿಯ        | 12 ಸಿದ್ಧರೂಕಾಗತಿ | 18 ಇದರತೂಬಿನಾ    |
| 2 ದ್ವ ಸಂವತ್ಸರದ     | 8 ಬೈರನಾಯಕನ          | 13 ಯುಪವತಿಹೊರ    | 19 ದಿದವರುಇವರಿಗೆ |
| 3 ವೈಕಾಖಬಂಗಳಿಮು     | (ಹಿಂಭಾಗ)            | 14 ಮೋಜನಮಗನಾ     | 20 ಭಿಕೋಳಗಗದ್ದಮಾ |
| 4 ಗಳವಾರಹರಿ         | 9 ನಾಯಂಣನ            | 15 ರೋಜನಮರಕ      | 21 ಸ್ವಸಲುಪುದು   |
| 5 ಯಪ್ಪವಡೆಯ         | 10 ರಾಮಸಮುದ್ರಕ್ಕೆ    | 16 ಖನಕಲಸಕೆ      |                 |

81

ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳಿ ಬೋಡನಮರಿ ಪಾಳಂದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಚಳ್ಳುಧಯಕಾಲಿವಾಹನಸಕ. | 6 . . . . . ಅಪ್ಪಣಿಯನತುಳವಾನ      |
| 2 ವರುಷಂಗಳಿನೇಯ . . . . .             | 7 . . . . . ಗವುರದವುರಪ           |
| 3 ಜಯಸಂವತ್ಸರದಮಾಘಬಿಳಿ                 | 8 . . . . . ಸೋಮನಾಥನಾಲಯವನೆತ್ತಿಸಿ |
| 4 ಕ್ರೀಮತುಮಾದಯನಾಯಕ . . .             | 9 . . . . . ಕ್ರೀಶ್ರೀಶ್ರೀ        |
| 5 . . . . . ನಾರಸಿಂಹದೇವನ . . . . .   |                                 |

82

ಅದೇ ಹೋಬಳಿ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

- |                         |                       |
|-------------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿ ಸಾಧಾರಣಸಂತ್ಸರದ | 5 ರಂಗದಗಲೂಡರುಮಾ        |
| 2 ಚಯತ್ರಕುಕ್ಕವಕ್ಷದ       | 6 ಸ್ವವಾಗಿಬಿಟ್ಟುಹೊಲಂ   |
| 3 ಪಂಚಮಿಯಲುಬೆಟ್ಟದ        | 7 ಇದಕ್ಕೆ ತಡೆವಡಿದವರು . |
| 4 ಸೋಮದೇವರಸೇವಗೆ          | 8 ಜಾತಿಗೆಹೊರಗು         |

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

83

ಕೋಲಾರ ಹೋಬಳಿ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳಿ ಬೆಟ್ಟದಮೇಲಿನ ಹುಣಸೇಮರದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—5'—6"×3'—6"

- |                                  |                               |
|----------------------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಜಯಾಚಳ್ಳುಧಯಸಾರ್ವಸಂವತ್ಸರ | 6 ಮನೆಬಂದಕೆ ಏಹೊನ್ನು ಕೊಟ್ಟುಕ್ರೀ |
| 2 ದಲುಕ್ರೀಮತುರಾಮಪ್ಪಯಗಳಿಮುಳು       | 7 ಸಾಲೇಶ್ವರದೇವರನಂದಾದಿವವ        |
| 3 ವಾಯನಾಡಪಾರುದತ್ಯವಮಾಡವಲ್ಲಿ        | 8 ನಡಸುವರುಈಧರ್ಮಕೆಆರೂಪರು        |
| 4 ಮದುರಗ್ರಾಮದಮಹಾಜನಗಳ . . .        | 9 ತಪ್ಪಬಾರದುದುಂದೂಬರಿಸಿದಸಾ      |
| 5 ಪೊಳಗಾದ ಪಮಸ್ತಪೂರ ಪೊಕ್ಕಲಿಗರು     | 10 ಪನಮಂಗಳಮಹಾ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ   |



84

ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಊರಬಾಗಿಲಬಳಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—8'—6"×2'—0".

1 ಕ್ರೀರಂಧಿರೋದ್ಗಂಧನಂವತ್ಸ	8 . . . . .
2 ರದಕಾರ್ತಿಕಕುಂಭಮುಧ	9 . . . . . ಗ್ರಾಮದಸೇವ
3 ವಾರದಲುಸಿರಗ್ರಾಮದಸೇವ	10 ಜನರುನಡಸುವರುಳದಕತಪದ
4 . . . . . ನಾಯಕತನದಕೋಳ	11 ವರುತಾಯಿಗತಪದವರುಮಂಗಳ
5 ಲದೇರದ . . . ಅರಾಬಿ . . . .	12 ಕಿವನೇಗತಿನಾರಾಯಣನೇಗತಿ
6 ಕುಪಾದಗ್ರಾಮನು ಗದಾಧರ	13 . . . . .
7 ದಾಮೋದರದೇವರಪ್ರತ್ಯರ್ಥ	14 . . . . .

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

85

ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರವರ ವಶದಲ್ಲಿಯೆ ತಾಮ್ರಕಾಸನ.

(ಸ್ಥಳದವರ ಪ್ರತಿ.)

- 1 ನಮಸ್ತುಂಗಕಿರಪ್ಪಂಜಿಹಂದ್ರಚಾಮರವಾರವೇ | ತ್ರೈಲೋಕ್ಯನು
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೆ || ಹರೇಶಿಲಾಪರಾಹಸ್ಯ
- 3 ದಂಪ್ಪದಂಡಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಕಾಯತ್ರಧಾತ್ರೀ
- 4 ಭತ್ತಪ್ರಿಯಂದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ
- 5 ವಾಜನಕವರುಷ ೧೩೫೨ಸಂದ ವರ್ತಮಾನವಿಕ್ರಮಾನಮು
- 6 ಸಂವತ್ಸರದ ಶ್ರಾವಣಖ ೫ ಸೋಮವಾರದಲುಅತ್ರೇಯಸಗೋ
- 7 ತ್ರೃತೀಯಾಯನಸೂತ್ರಯುಕ್ತಾಶಾಸನವರ್ತಿಗಳಾದಯಿಂ
- 8 ಮುನಿಕೃಷ್ಣ ರಾಜವೊಡೆಯರವರಪೌತ್ರರಾದಚಾಮರಾಜ
- 9 ವೊಡೆಯರವರಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
- 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಗಳಕರ್ಣಾಟಕ
- 11 ಜನಪದಸಂಪದಧಿಪ್ತಾನಭೂತಶ್ರೀಮನ್ಮಹೀಶೋರಮು
- 12 ಪಾಸಂಸ್ಕಾನಮಧ್ಯದೇವೀಪ್ರವಾಸನಲವಿಕಲಕಲಾನಿಧಿ
- 13 ಕುಲಕ್ರಮಣಗತರಾಜಶ್ಚಿತಪಾಲಪ್ರಮುಖನಿಖಿಲರಾ
- 14 ಜಾಧಿರಾಜಮಹಾರಾಜಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ
- 15 ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
- 16 ರಾಜಪರಮೇಶ್ವರಪೌತ್ರಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ
- 17 ಬಿರುದಂತೆ ಬಿರಗಂಡಲೋಕ್ಯಕವೀರಯದುಕುಲ
- 18 ಪಯಃಪಾರಾವಾರಕಲಾನಿಧಿಶಂಖಚಕ್ರಾಂಕುಕುಶಾರ
- 19 ಮುಕರಮತ್ಸ್ಯಕರಭಸಾಳ್ಯಗಂಡಭೇರುಂಡಧರಣೀವರಾ
- 20 ಪಪನುಮದ್ಗರುಷಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಭೂಷಿತ
- 21 ಶ್ರೀಮನ್ಮಹೀಶೋರಶ್ರೀಕೃಷ್ಣ ರಾಜವಡೆಯರವರು
- 22 ರಾಜ್ಯವನುಳುವಲ್ಲುಅವರಲಪ್ಪಣಿಯಿಂದಪ್ರಧಾನ
- 23 ಚಿಕ್ಕತಿಮ್ಮಯ್ಯ ಚಿಕ್ಕಲಿಂಗಯ್ಯನವರುರಾಜರ
- 24 ಪ್ರೀತಿಗಪಾತ್ರರಾದಸಿತ್ಯಾನ್ನದಾನವಿಶುದ್ಧರಾದ
- 25 ಶ್ರೀಸೀತಾರಾಮಭಟ್ಟರಪುತ್ರರಾದಅಹೋಬಿಲ
- 26 ಭಟ್ಟರಿಗೆ ಈವಿಕ್ರಮವತ್ಸರದಾರಭ್ಯಈಜಂಗಾ
- 27 ಲಿಪ್ಪಲ್ಲಿಯಂಬ ಗ್ರಾಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವ
- 28 ಮಾನ್ಯವಾಗಿ ಕೊಡಿಸಿದವೆಯಾದಕಾರಣ ಈಗ್ರಾ
- 29 ಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ನಡ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆಸರ್ವಾಧಿಕಾರಿಲಿಂ



- 31 ಗಂಜಿಪುರಿಯಲ್ಲಿ ಅಪ್ಪಣೆಕೊಡಿಸಿದ್ದೇವೆಯಾದ
- 32 ಕಾರಣನಿವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರಪೌತ್ರಪಾರಂ
- 33 ದರ್ಮವಾಗಿನ್ನಿಟ್ಟು ದಾನವಾಡಿಕೊಂಡುರಾಜ
- 34 ಶ್ರೀಯುಪಾಧ್ಯಾಯನಿಂದ ಅನುಭವಿಸಿಕೊಂಡುಬ
- 35 ರುವುದುಅದಿತ್ಯಚಂದ್ರವನಿರೋನಲ್ಲ ದೌರ್ಭೂ
- 36 ಮಿರಾಪೋತ್ಪದಯಂಯವ್ಯಕ್ತ | ಅಪ್ಪಣೆ ರಾತ್ರಿ
- 37 ಉಭೇಚಸಂಧ್ಯಾರ್ಧಕ್ಕೆ ಜಾನಾತಿನರಸ್ಸುಪುತ್ರಂ || ಸ್ವ
- 38 ದತ್ತಾ ದ್ವಿಗುಣಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ
- 39 ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ |
- 40 ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾಧಾತ್ರಿಋತ್ಯದತ್ತಾ ಸಹೋದರೀ |
- 41 ಅನ್ಯದತ್ತಾ ಸ್ವಯಂವಾತಾದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್
- 42 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಕೀರ್ತಯ್ಯ

(ಇದರ ಮೂಲಪ್ರತಿ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

## 86

ಅದೇ ತೇಕಲ್ಲಿನ ಬಳಿ ಕೆರೆಯಅಂಗಳದಲ್ಲಿ ಹುಣಸೇತೋಪಿನ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" x 4'—0"

- |                                      |   |
|--------------------------------------|---|
| 1 ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಋತು              | 7 . . . ತ್ರಿಕಾಲದಪೂಜೆ . . . ಸೊಲಗೆತುಪ್ಪ     |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ | 8 ಪಂತನಡಿಸಿಕೊಂಡು . . . ನಿಮಿತ್ತಬಯಲ          |
| 3 ರಂಗರಾಯರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ       | 9 ಕೆರೆಯಕೆಳಗೆಹತ್ತು ಕೊಳಗಭೂಮಿಯನ್ನು           |
| 4 ತುಸಿಂಗದೇವದಾಸ್ವಯಂಕರಂಶ್ರೀಮದಬಿಲಾಂ     | 10 ಬೇಯರಲ್ಲಿಧಾರಾದತ್ತವಾಗಿಅರ್ಪಿಸಿದರು         |
| 5 ಹಕ್ಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ     | 11 ದಮ್ಮವತಸ್ತದನಡಿಸಿದವರುಪುಣ್ಯಕೆಳಾಜನರುಕೆಡಿಸಿ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ . . . ದೀಪಾರಾಧನೆ  | 12 ದವರುನರಕಕಿಳವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ           |

## 87

ಅದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕೆರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

3'—0" x 4'—0"

- |  |                                      |
|--|--------------------------------------|
| 1 ಶ್ರೀರಸ್ತು ಸೌಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಋತು        | 7 ಬಯಲಕೆರೆಯಕೆಳಗೆ ಹತ್ತು ಕೊಳಗದ್ದೆ . .   |
| 2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ        | 8 ತಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆಪುಣ್ಯದೋಕಾಮಾತ್ರಿಯಾ |
| 3 ರಂಗರಾಯರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀ            | 9 ಗಡೇಕೇದುರಾಯರಅಪ್ಪಣೆಯಿಂದಧಾರಾದತ್ತವಾಗಿ  |
| 4 ಮತುಸಿಂಗ . . . ದೇವದಾಸ್ವಯಂಕರಂಶ್ರೀಮದಬಿಲಾಂ | 10 ಬಿಟ್ಟರುಈಧರ್ಮಕೆತನಡೆದವರುಗೋವಕೊಂಡ     |
| 5 ಹಕ್ಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ         | 11 ಪಾಪದಲಿಹೋದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ        |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆಂದು . . . . .         |                                      |

## 88

ಅದೇ ತೇಕಲ್ಲಿ ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯಮೇಲೆ.

- |                   |                         |
|-------------------|-------------------------|
| 1 ಶ್ರೀಮತುವಿರೋಧಿಸಂ | 4 ಸಿಟ್ಟುಕಟ್ಟಿಸಿದ್ದುದೇವರ |
| 2 ವತ್ಸರದಲುಅನಂತ    | 5 ಸೇವಾರ್ಥ               |
| 3 ಸಿಟ್ಟುಯರಮಗದಯಿತ  |                         |

## 89

ಅದೇ ಹೋಬಳಿ ಯಾನಮೆಟ್ಟಲಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0" x 3'—6"

- |                             |                              |
|-----------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕಿವಾಪದವಗತಿಮನುಮತ   | 4 ಗಳಅನುಮತಿಯಿಂದಸ್ವಹಸ್ತಪರಹಸ್ತ  |
| 2 ಸಂವತ್ಸರದಲುಬೇವಾಳ್ಳುವುದಕ್ಕೆ | 5 ದಿಂದಹೊನ್ನ ನುಗಳಿಸಿದೇವಾಲಯವನು |
| 3 ಟ್ಟುಹೋಗಿರಲಾಗಿಅವರಮಹಾಜನ     | 6 ಬೇರ್ಗೋದ್ದಾರವಮಾಡಿದಚನ್ನವನಾಯಕ |

(ಮುಂದೆ ಏರವಣಿಗೆ ಇಲ್ಲ.)



90

ಅದೇ ಹೋಬಳಿ ಹುಳದೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲುಬಂಡೆಗೆ ನಟ್ಟಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀನೋಟವಸ್ತುನಿರಸರ್
- 2 ಗಬ್ಬುಕುಸುಸಿರಮುಮಲಳವೊ ?
- 3 ರೂಪ್ಯರಾಗವುರ್ಣಾಅಪಕಜಿ

- 4 ಹುಯಿ[ಲೋ]ಳುಸತ್ತಾಗರವೂರ
- 5 ತಮುತಿವರ್

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 2'—6"

(ಮೇಲುಭಾಗದಲ್ಲಿ ಪಾರ್ಶ್ವದಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

- 1 ಪರಮೇಶ್ವರಪ್ರಭಿನಿರಾಯ್ . . . . .
- 2 ರಸಾರವುರವೊಯ . . . . .
- 3 ಯೋಳ್ಕಟ್ಟುಕಿಣಗಣಕಜಿ . . . . .
- 4 ನನ್ನಿಯಡಿಗಳ್ಳದರಾತಾದ . . . . .

- 5 ರುಸಾಕ್ಷಿಸಿಡಿಲವತುತೊಜಿದೆ . . . . .
- 6 ಪಾಳುಅಪುಗೊಳಕಜಿಯಕಳಗ . . . . .
- 7 ಣದನಿವಿಲುಮನತಾಪುಡಕೆಸಾ . . . . .
- 8 ವತ್ತರುತೇಕಲ್ಲಾಡವಿಟ್ಟಾಪುದ . . . . .

## ಮುಳಬಾಗಲು ತಾಲ್ಲೂಕು

92

ಮುಳಬಾಗಲ ಹೋಬಳಿ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೊಲಿನ ನಿಲುವುಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ—2'—3" × 1'—2"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಜಿಯ
- 2 ರಮಗವ್ವಾಣಾ
- ವುರ್ಣಾಕೊಜಿಯ
- 4 ಬವರಿಯವ್ವಾಣದಲ್ಲಿ
- 5 ರಾಜಂಅಪುವತ್ತಾದು

- 6 ಊರ್ಗವ್ವಾಣಾಗಾವುರ್ಣಾ
- 7 ಕೊಜಿಯಬವರಪರಿವಿಟ್ಟು
- 8 ಇದಂತಜಿದೊಯ್ವ
- 9 . . . . . ಪಡಿ . . . . .

93

ಅದೇ ಹೋಬಳಿ ಯಲವುಹಳ್ಳಿಯಿಂದ ಪೂಜೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಈಚಲಮರಗಳ

ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಬ್ಬಂಗಳಿ . . . . .
- 2 ಪರಿವಿಧಾವಿಸಂವತ್ತರವಾಗಬ್ಬಂ . . . . .
- 3 ಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮತುರಾಜಾ . . . . .
- 4 ನಿರಾಣಶ್ರೀದೇವರಾಯಮಹಾ . . . . .
- 5 ರಾಯರರಾಜ್ಯದಲುನಾಡಪ್ರಭುಚಿನ್ನ ಪರಸು . . . . .
- 6 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕ . . . . .
- 7 ಸಾರ್ವಭೌಮಶ್ರೀಕೋದಂಡರಾಮೇದೇವಿಗೆ . . . . . ತನ್ನ . . . . .
- 8 ಪಕ್ಷೇತ್ಸವಮಾಸೋತ್ಸವದೊಡಲಾದಕುಳಕಾರ್ಯಗಳ . . . . .
- 9 ಈರಾಮಸಮುದ್ರಕರೆಯನ್ನು ಕಟ್ಟಿಸಿಕೊಡಿಯ . . . . .
- 10 . . . . . ಭೂಮಿಯನುಸರ್ವಮಾನ್ಯವಾಗಿಟ್ಟುಕೊಟ್ಟರು . . . . .
- 11 ಈದೇವಸ್ವವನುಅಪನಿಸಿದವರುಗೋವಕೊಂಡರಾಪ . . . . .
- 12 . . . . . ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇವುನ್ಯರಾಣಾಂಕಾಲೇ ! . . . . .
- 13 . . . . . ಭವ್ಯೋಸರ್ವಾನೇತಾರ್ಥಭಾವಿನಮಾರ್ಗವೇಂದ್ರಾರ್ಥ . . . . .
- 14 ಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ! ಶ್ರೀರಸ್ತು . . . . .



## 94

ಅದೇ ಕಾನನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- |  |   |
|--|---|
| 1 ಬರಸುವತ್ಸರದವಯೋಬಿಳು ೧೫ ಬುಧವಾರದಲು         | 4 ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನೆಗೊಂದುಕೊಟ್ಟುದು    |
| 2 ಕ್ರೀಮತುರಾಮಪ್ಪಗಳು ಕ್ರೀಮದಖಿಲಾಂಡಕೋಟೆ      | 5 ಸರ್ವಮಾನ್ಯಹೊಲ ೦೫೦ ಹತ್ತು ಕೊಳಗಾಧನುನಡಿಸಿ  |
| 3 ಬ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಕ್ರೀಕೋದಂಡರಾ | 6 ದವರುಪುಣ್ಯಭಾಗಿಗಳಹರು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ . . |

## 95

ಅದೇ ಹೋಬಳಿ ಇರುಗಮುತ್ತನಲ್ಲಿಗೆ ಆಗ್ನೇಯ ವಡ್ಡ ರಬಂಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ಕುಛಮಸ್ತು
- 2 ಸ್ವಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ್ತ
- 3 ವರುಷ ೧೬೦೬ಭಾವಸಂವತ್ಸರದಚಯಿತ್ರಕುಂಭಿಲು
- 4 ಕ್ರೀಮತುಮುಳವಾಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಕ್ರೀ
- 5 ಮತುಚಿಕರಾಯತಮ್ಮೇಗಿವೃದರಅಪ್ಪನೆಯಲು
- 6 ತಿಮ್ಮನಾಯಕರಿಗೆಮುಳುವಾಯಿಸೀಮೆಯುಗಲುಡತ . .
- 7 ನವನುಕೊಟ್ಟುಪ್ರಾಕುಟಸೀಮೆಯಲಿರುವಸಂಕಟಗಳಂ
- 8 ಪರಿಹರಿಸೋದೊಂದುಕುಮ್ಮರಕುಂಟೆಯೊಂಬಗ್ರಾಮವ
- 9 ನು ಈಗವೃದಿಶಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿನಾಡಜನರಅನು
- 10 ಮತದಿಂದಕೊಟ್ಟಿರುವುದನುಆರೊಬ್ಬ ರೂಪ್ರತಿಪಾಲಿಸೋದು
- 11 ಇದಕನಾಡಜನರವಸ್ಥಿತಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂ
- 12 ಪರದತ್ತಾನುಪಾಲನ ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂ
- 13 ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪದೇತವಸುಂಧರಾಂ
- 14 ಪಟ್ಟಿ ವರ್ಷಸಪ್ತಾಣಿವಿಷ್ಣುಯೋಜಾಯತೇಕ್ರೀಮಿ | ಕ್ರೀ
- 15 ರಸ್ತುಕುಛಮಸ್ತು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ

## 96

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕ್ರೀರಂಗಪುರದ ಕಲಚೇರುವು ಮರವೆ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- |                               |                             |
|-------------------------------|-----------------------------|
| 1 ಕ್ರೀಮತುಬಹುಧಾನ್ಯಸಂವತ್ಸರಂ     | 6 ಬಾದಾನುಕು ಸಮರ್ಪಿಂಚಿನವಾರಿ   |
| 2 ಚಯಿತ್ರಕುಛತದಿಯುಬುಧವಾರ        | 7 ಕೇಳವನಮು ೩೦ ವೃಕ್ಷಮುಲು      |
| 3 ಮಂದುಕ್ರೀಮತುರಾಜಮಾನ್ಯುಲೈನ     | 8 ಈಧರ್ಮಂಚಡಬಿನವಾರುತಮು        |
| 4 ಕ್ರೀರಂಗರಾಯಲುವಾರುಮುಳು        | 9 ತಬ್ಬಿತಂಜ್ವಲಕುದ್ರೋಹಂಚೇ     |
| 5 ವಾಗಿಲಕ್ರೀಮದ್ವೀತಲೇಶ್ವರಸ್ವಾಮಿ | 10 ಸಿನವಾರು ರಂಗರಾವ ಕ್ರೀ ಕ್ರೀ |

## 97

ಅದೇ ಹೋಬಳಿ ಅಂಬಲಿಕಲ್ಲುಬೆಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯಪ್ಪನ

ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—3" × 2'—0"

- |                               |                                   |
|-------------------------------|-----------------------------------|
| 1 ಕ್ರೀಮತುಆರಾಧ್ಯವೀರಂಣವೊಡೆಯರ    | 6 . . ಕೊಟ್ಟಹೊಲ ೦೫೦ ಹತ್ತು ಕೊಳಗಬೋವ  |
| 2 ಮಕ್ಕಳುಮರಗಲಲಿಂಗಣವಡೆಯರಿಗೆ     | 7 ನಕರೆಯಕೆಳಗೆಗದ್ದೆ ೦೫೦ ಹತ್ತು ಕೊಳಗಈ |
| 3 ನಿಮ್ಮಕಿಮಕ್ಕಳುಕುಮಾರಮೊದವೊಡೆಯರ | 8 ಧರ್ಮಕೆವೊರಮಹಾಜನಗಳವೊಟ್ಟಿತ್ತಕ್ರೀ   |
| 4 ಮಕ್ಕಳುಕಂಭುಲಿಂಗದೇವರುಮೊರ . .  | 9 ಗುರುಲಿಂಗದೇವರೇಗತಿಕುಛಮಸ್ತು        |

## 98

ಅದೇ ಹೋಬಳಿ ಅನಹಳ್ಳಿ ಯೆಲ್ಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವದುಹೋಗಿದೆ.)

- 1 ಕ್ರೀಕುಛಮಸ್ತು ಸ್ವಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೬೩೩ನೆಯಪರೇಧಾವಿಸಂವತ್ಸರದಪ್ರವಣು೧೫
- 3 ಗುರುವಾರಸೋಮೋಪರಾಂಪುಣ್ಯಕಾಲದಲುಮರವೊರಕ್ರೀರಾ
- 4 ಮದೇವರಅನೃತಪಡಿನೈವೇದ್ಯಕೆಕ್ರೀಮನ್ಯಹಾರಾಜಮಾನ್ಯ
- 5 ಸರ್ವಾಧಿಕಾರಿಕ್ವಪ್ಪಪ್ಪನಾಯಕರುದಯಪಾಲಿಸ್ತರಾಮಸಮುದ್ರಗ್ರಾಮ
- 6 ಇದಕವೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಕಾಡಾಂಭನೀರಂಭಮೊದಲಾದ



- 7 ಸರ್ವಸ್ವಾಪ್ಯವನುಬೇವರಶ್ರೀಕಾರ್ಯವನವನು . . . . .  
8 . . . . . ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿರುತ್ತಿರಬೇಕೆಂಬುದು  
9 . . . . . ದೇವರಿಗೆ . . . . . ಗೃಹಮಹಾಜನಂಗಳು . . . . .  
10 . . . . . ಭಟ್ಟರು ಮುಂತಾಗಿ . . . . . ಅರಾಜಕರಾದವರಿಗೆ . . . . .  
(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

99

ಅವನಿ ಹೋಬಳಿ ಮೊದಲಿನಹಳ್ಳಿ ಜೋಡಿದಾರರ ಪುಸ್ತಕ ಕೋಡದಲ್ಲಿರುವ ಕಾಸನದ ನಕಲು.

- |  |  |
|--|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭ್ಯುದಯಕಾಲಿವಾಹನಕಾಖ್ಯಾಯಿಕೆ    | 18 ಸಹರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾತ್ರಿಕರಣ           |
| 2 ಒಡ್ಡಲಿಗುನೆಟಿಖರನಾಮಸಂವತ್ಸರಂಚಿತ್ತಿವನಸಂಚಿ      | 19 ತ್ರಿವಾಚಿಕಮುಗಾಚಿ ನಾಮುಗನುಕಮಿರುತ್ತಿ            |
| 3 ವಿಜಯಧವಾರಮಂದ್ರೀಮತುರಾಜಾಧಿರಾಜಚಕ್ರರಾಯ          | 20 ಪವತ್ರಪಾರಂಪರ್ಯಮುಗಾಚನುಭವಿಸ್ತುರಾನಲನಿ           |
| 4 ತಮ್ಮಗೌನಿಅಪ್ಪಣಚೇತಶ್ರೀಮತುರಾಯವೆಂಕಟಪ್ಪಗಾರಿ     | 21 ವಾಯಿಂಚಿಚಿಟ್ಟಿನ (ಚಿಟ್ಟಿನ) ಭೂದಾನಧರ್ಮ ಕಾಸನಮು   |
| 5 ಪೌತ್ರಲಯಿನರಾಯಮುನಿರಾಜಪುತ್ರಲಯಿನಸಂಕರ           | 22 ಇಂದ್ರಪ್ರಭುತ್ವತಿಜಾಂಡಾಲೀಕಿಮಿದಂಪತ್ಯತೇತ್ಯಯಾ     |
| 6 ರಾಜಾಗಾರುಯಜಾಶ್ಯಾಪಾಧ್ಯಾಯಲೈನವಾಧ್ಯಾಳಗೋತ್ರಂ     | 23 ಕೃಷ್ಣಾಸಂಸಾರಯಜ್ಞಾಂವೃತ್ತಂವೃತ್ತಕಪಾಲೇಚಿತಾಗ್ನಿನಾ |
| 7 ಶ್ರೀನರಸಾಭಟ್ಟಲವಾರಪೌತ್ರಲಯಿನಅಸ್ತಂಭಟ್ಟಲವಾರ     | 24 ದೇವಬ್ರಹ್ಮಣವೃತ್ತಿನಾಯಕಿಹರಂತಿನರಾಧಮಾ            |
| 8 ಪುತ್ರಲಯಿನಸೃಳಾರಾಮಾಚಾರಿಯೆಳುಕುವಾಯಿಂಚಿ         | 25 ತೇವಾಸಾದರಜೋಭೀತ್ಯಾಚಮುಣಾಚ್ಚಾದಿತಮಯಾ             |
| 9 ಇಚ್ಛಿನಧಾನಧರ್ಮಕಾಸನಕ್ರಮಮುಟ್ಟನನು ಮೂವಂ         | 26 ಸ್ವದತ್ತಾದ್ವಿಗುಣಾಪ್ರಣಾಂಪರದತ್ತಾನುಪಾಲನಾ   ಪರ   |
| 10 ಸ್ಥಳುಕುಪೂರ್ವಮುನುಂಚಿನಡಚೇತಿಮೃನಾಯನಚೆರು       | 27 ದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಧ್ಯಲಂಭವೇತ್ಥಿದಾನಪಾಲನ    |
| 11 ಪುಕೆಂದರಾಜಕಾಲುಪಕುಪೂರ್ವಭಾಗಮುಂಡೇಪಂದ          | 28 ಯೋರ್ಮಧ್ಯದಾನಾಚ್ಚೈಯೋನುಪಾಲನದಾನಾತ್              |
| 12 ಮುಖವಿವಿನವಾಪೂರ್ವಿಕಲುಕುಸದ್ಗತಿಪ್ರಾಪ್ತಿಕಿಗಾನು | 29 ಸ್ವರ್ಗಮವಾಪೂತಿಪಾಲನಾದಚ್ಯುತಂಪದಾ                |

100

ಅದೇ ಹೋಬಳಿ ಮೇಲಾಗಾಣಿಯ ಬಳಿ ಹನುಮೇಗೌಡನ ತೋಟದ ಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಸಿಕ್ಕಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3" × 4'—6".

- |                                  |   |
|----------------------------------|---|
| 1 ಶ್ರೀರಾಜವೇಂಕಟೇ :                | 6 ಗಣಪನೈರಡುವಾಳಿಪಾಳುಕೋಡಕೇಟಿಯುಂ            |
| 2 ವೃದ್ಧಯ್ಯನಂಗರಾಜ್ಯಂತೋವೃತ್ತಜುಸಾಸಿ | 7 ಅಯ್ಯೋನಿ ಕಾದುಪತ್ತಿನಿ ಪ್ರಸಾದಂಗೆಯ್ದಿರ    |
| 3 ರಮುಮಾಳಿಅವರಾಮಾಸಾಮಾನ್ಯವ್ಯಿಟ್ಟ    | 8 ಗೊಟ್ಟಿಹಿಯದವುಲಕೇಕೊಟ್ಟುದುಅಯ್ಯಮ್ಮ        |
| 4 ಪುರಸಕ್ಕೊಳವಳಾಲನಾಮೂನೂತುವಾಳಿ      | 9 ಕಣನಿಡದಾನೆದೊವೃಷ್ಟಿ ಮಹಾಪಾತಕನಕ್ಕುಂ       |
| 5 ಅವರಾಬೆಗ್ಗಡೆಗಡೇಶ್ರೀಪುಲಿ         | 10 ಶ್ರೀಪೊಡಿಪ್ಪಡಿಯುಗ್ಗಯ್ಯಮ್ಮ ಕಣನಿಕೊಟ್ಟಿರ |

101

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ಕರೆಯಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—3'—6" × 3'—3"

- |                                  |                                 |
|----------------------------------|---------------------------------|
| 1 ಕಾರ್ವಾಸಂವತ್ಸರದವಯಿಶಾಖ್ಯಾಯಿಕೆ    | 4 ವಂಶಿಕರೂಪಾಲಿಕೊಂಡುಬಾಹೋದಂದು      |
| 2 ಶ್ರೀಮತುತಮ್ಮಗೌಡರಮಂಚೆನ್ನಪ್ಪಗೌಡರು | 5 ಬರಸಿದಶಿಲ್ಪ ಕಾಸನಶ್ರೀಗೋಪಾಲಕೃಷ್ಣ |
| 3 ಮೂಡಿದಧರಮಂಟಪದಸೇವಕದನನವು          |                                 |

102

ಅದೇ ಹೋಬಳಿ ಜೋಡೀ ಮರಕಲಘಟ್ಟದ ಊರಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

(ಮುಖಾಗ)

- 1 ಕುಳವಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭ್ಯುದಯಕಾಲಿವಾಹನಕಾಖ್ಯಾಯಿಕೆ
- 2 ವಯಿರೋಧಿಕ್ಯತುಸಂವತ್ಸರ
- 3 ಆಶ್ವೀಜಶುದಧರ್ಮಿಯಲು
- 4 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
- 5 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
- 6 ಕಾಸಶ್ರೀರಂಗರಾಯಮಹಾ
- 7 ರಾಯರುಪ್ಪಶ್ರೀರಾಜ್ಯವನಾಳುವ
- 8 ಕಾಲದಲುಶ್ರೀಮತುಅವನಿಯು
- 9 ಶ್ರೀರಾಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕ
- 10 ಶ್ರೀಸಂಕರಪ್ಪತಿಪ್ಪಯ್ಯಚಿನ್ನಯ
- 11 ಗಳುತಮಗುತಪ್ರಜ್ಞತವಾಗಿ
- 12 ನಿರಾಬಾಧವಾಗಿಸರ್ವಮಾನ್ಯ
- 13 ವಾಗಿನಡದುಬರುವಂತ

(ಹಿಂಭಾಗ)

- 16 ಮರಕಲ್ಲುಗಟ್ಟವೆಂಬ
- 17 ಗ್ರಾಮವನನರಸವಳಿ
- 18 ತಮ್ಮಕಾಡಪ್ಪಗಿಗೇಧರ್ಮವ
- 19 ಮೂಡಬೇಕೆಂದುನಮ್ಮಲ್ಲಿನಾವು
- 20 ಯೋಚಿಸಿಕ್ರಾಮಕಸೇರಿದ
- 21 ಕಾಡಾರಂಭನೀರಾರಂಭತೋ
- 22 ಟುಂಡಿಕಸಹಸಹರಣ್ಣೋದ
- 23 ಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ
- 24 ತ್ರಿಕರಣತ್ರಿವಾಚಿಕವಾಗಿಕೊಟ್ಟ
- 25 ದುಡಾನಪಾಲನಯೋರ್ಮಧ್ಯ
- 26 ದಾನಾತ್ಶ್ರೀಯೋನುಪಾಲನಂ
- 27 ದಾನಾತ್ಸರ್ಗ . . . . .

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)



## ಮೈಸೂರು ಡಿಪ್ಪಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

103.

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ನವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಾಂತರಿವಾಚನಕವರುಷ ೧೮೫೦
- 2 ಸಂಧ್ಯಾವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಲು
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜವರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಕೃಷ್ಣದೇವ
- 4 ರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯವೃತ್ತಿರಲು ಶ್ರೀ ವೀ
- 5 ರಕ್ತಪ್ಪದೇವಮಹಾರಾಯರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು ಆವರಮ
- 6 ಹಾಜನಗಳೆ ಅನುಮತಿಯಿಂದ ಅಚಂದ್ರಾರ್ಕವಾಗಿನಡಿಯಲಿಯೆಂದುರಾಯರ
- 7 ನಿರೂಪದಿಂದಬಯದವರವರು ಆರಹೃಗ್ರಾಮವನು
- 8 ಭಾರದ್ವಾಜಗೋತ್ರದ ಆಶಸ್ತಂಟಸೂತ್ರದಯಾಚಾರಾಧ್ಯಾಯಿ
- 9 ಗಳಾದ ರಾಮೇಶ್ವೇಯಿಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ಲಿಂಗಣ
- 10 ಜೇಷ್ಠಿಯಿಸರೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲುಧಾರಾದತ್ತವಾಗಿ ಕೊ |
- 11 ಟ್ಟರು ಇದನು ಅವನಳಿದರುಅವರತಾಯಿಗೆತುಡವರು
- 12 ದಾನಪಾಲನಯೋರ್ವಾಧ್ಯೇ ದಾನಭೇ ಯಾನುಪಾಲನಂ ದಾ
- 13 ನಾತಿಸ್ವರ್ಗಮನಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಮೈಸೂರು ಕಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀಮಾ. ಎಚ್. ಶೇಷಯ್ಯಂಗಾರ್ಯರು

ಹಾಜರಾದ ಸನ್ನದು.

(ಈ ಸನ್ನದಿನ ಮೇಲುಭಾಗದಲ್ಲಿಶ್ರೀಚಾಮರಾಜ ವಡೇರ ತನುಜಕೃಷ್ಣರಾಜವಡೇರು ಎಂತದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿನುಬ್ದಿಯಿದೆ).

ಶ್ರೀ

ಕೃಷ್ಣರಾಜವಡಯರವರು

- 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರದ ಮಾಘ ಬಿ ಸ್ವರವಾರದಲ್ಲು ಶ್ರೀಮತು || ||
- 2 ಶ್ರೀಮದ್ವೀರವಾಗಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯೋಭಯವೇದಾಂತಪ್ರದ
- 3 ತೇಕರಾದಅಭಿಲಯಂಕೊವನಾಡೂರುಚಿನ್ನಯ್ಯಶ್ರೀನಿವಾಸಾಚಾ
- 4 ರ್ಯಂಗೇಬರಕೆಳುಹಿಸಿದನಿರೂಪಅದಾಗಿ ಈವರಿಗೆ ಸರ್ವರುಸಹ
- 5 ನಾವುಕ್ಷೇಮದಲ್ಲಿರೇವೆ ನಿಮ್ಮಕ್ಷೇಮಕ್ಕೆ ಅಗಾಗ್ಗೆ ಬರಕೆಳುಹಿಸುವ
- 6 ದು ತರುವಾಯಕರಮನೆಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ಮಾಣಮಾ
- 7 ಡಿಸಿರುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೯ದಿವಸ
- 8 ಶ್ರೀಕೃಷ್ಣದೇವರಪ್ರತಿಷ್ಠೆಯಾಗುವದರಿಂದಯೂ ಸಂ | ಫಾಲ್ಗುಣ ಶು ೫
- 9 ದಿವಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಕೇರುವಂತೆಮಾಡಿಸುವದು ಬ ತಾರೀ
- 10 ಬಿ ೨೦ನೆ ಮಾಘ ಪುರವರಿ ಸ್ವ ೧೦೨ನೆ ಇಸವಿ ಖತ್ತ ಆರಮನೆ ಸು
- 11 ಬರಾಯಮುನುಹಜಾರು (ಇಲ್ಲಿ 'ಶ್ರೀಕೃಷ್ಣ' ಎಂದು ಕನ್ನಡದಲ್ಲಿ  
ರೂಪವಿದೆ.)



ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು.

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ನಾಗಮಂಗಲ ಟೌನ್‌ನಲ್ಲಿ ಮಿಡಲ್‌ಸ್ಟೂಲ ಮೆಟ್ಟಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು 3 ತುಂಡಾಗಿ ಬಿದ್ದಿದೆ)

ಪ್ರಮಾಣ—4'—6" × 1'—6"

- |                              |                            |
|------------------------------|----------------------------|
| 1 ಕ್ರಿಯೆಯವರಾದ                | 11 ನವರವ ಕೃಷಿ ಮೊದಲ ಕೃಷಿ ಸ   |
| 2 ಸ್ವಸ್ತಿ ಕ್ರಿಯೆಯವರಾದ ಕಾಲಿವಾ | 12 ದಂ ಅದೇನೂನವರು ಕ್ರಿಯವ     |
| 3 ಹನಕ ಬ ೦೩೩೩ ಸ               | 13 ರಿಗೆ ಸಮರ್ಪಕವಾದುದು ತ್ತ   |
| 4 ಂದವರ್ತಮಾನವಿಶ್ವವ            | 14 ಕೇವಾತ್ಮಗೋಪುರಮುಂತಾದ ವಿ   |
| 5 ಸುಸಂ ಕಾರ್ತಿಕ ಕು ೦೦೦೦       | 15 ವಾನಗಲು ಜೇಷ್ಠೋದ್ಧಾರವಾಗಿ. |
| 6 ಹಯವಸಗೋತ್ರ ಸೂತ್ತಿ           | 16 ಮುಂತಾಗಿ ಪುಷ್ಪವರು ಪ್ರಭಾವ |
| 7 ರದಚಿಕಂಜಯ್ಯ ಜಕಂ             | 17 ಕೆಗಳೆಂಬಾಗಿಲವಾಡಗಳುಬನ್ನದೆ |
| 8 ಜೈಯ್ಯನವರಸಂತತಿ ಕಂ           | 18 ಇ ಆಭರಣಗಳು ಬೇರೆ ಸಾಮಾನು.  |
| 9 ಮಗಾರಲದ ಚಂಜೈಯ್ಯನಂ           | 19 . . . . .               |
| 10 ಗಟಪತ್ಯೈಯ್ಯ ತಿಮ್ಮಪ್ಪೈಯ್ಯ   | 20 ಸ್ವಯಂವರ್ತನವಾರ್ತ         |

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ದೇವಲಾಪುರದ ಹೋಬಳಿ ತಿಟ್ಟನಹಳ್ಳಿಯಲ್ಲಿ ತಿಪ್ಪೆಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—೪'—0" × 2'—6"

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕ್ರಿಯೆ ವಿಜಯದ ಕಾಲಿವಾಹ | 10 ಗಮಂಗಲಕ್ಕೆ ಸಂಬಂಧವಿಲ್ಲದ        |
| 2 ನಡಕವರೂರ ೦೩೩೩ ತಾರಣನಂವತ್ಸ      | 11 ದಸ್ತನದ ತಿಟ್ಟನಹಳ್ಳಿಯನ್ನು ಪ್ರ  |
| 3 ರದ ಮಾಗ್ಗೇರ ಬ ೦೦ ಬು ಕ್ರಿಯೆಯ   | 12 ತಿನಮಧೆಯವರ ಕ್ರಿಷ್ಣ ರಾಯನ       |
| 4 ಹಾಮಂಡಲೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದ     | 13 ಮುದ್ರದ ಯೆ ಗ್ರಾಮಕ್ಕೆ ಸಂಬ      |
| 5 ಕ್ಷೇಪಕುಸ್ತಮುದ್ರಾಧಿಪತಿವೀರಕ್ರೀ | 14 ಚತುಸ್ರಮೆಯವರೇಳದ               |
| 6 ಕ್ರಿಷ್ಣ ರಾಯರು ವಿಧ್ಯಾನಗರದಲು   | 15 ದದಿವಲುತೋಟತುಡಿಕೆ ಅ            |
| 7 ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೃಹಪತಿ ರಲು ನಂ   | 16 ಸೆ ಅಚುಕಲು ನಿಧಿಸಿಡ್ಡೆ         |
| 8 ಂದಾಚೆನವರವರ ಯರದ               | 17 ಪ ಕ್ರೀ ವಿರೂಪಾಕ್ಷ             |
| 9 ದೇವರಗನಲು ಅಮೃತವಡಿಗೆ ನ         | (ಈ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು) |
|                                | 18 ಯಲಬರಿಗೆಯವಲಪ್ಪ ಅಂಣನಂಜನುಲದಾ    |

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ಅದೇ ತಿಟ್ಟನಹಳ್ಳಿ ಗ್ರಾಮದ ಪತ್ತಿಮದಿಕ್ಕಿನಲ್ಲಿ ಈಶ್ವಂದೇವಸ್ಥಾನದ ಪತ್ತಿರ ಇರುವ 1ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—9"

- 1 ಸ್ವಸ್ತಿ ಕ್ರಿಯೆಯವರಾದ ಕಾಲಿವಾಹ
- 2 ಮೇರೆಯಾಗಿ ಮೇದಿನಿಯದೋರಸಮುದ್ರದನೆರವಿಡಿನಲುಸುಖ
- 3 ಸಂಕಥಾವಿನೋದದಿಂಪ್ರಾಪ್ತರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮೀರ ಅನಂದಸಂವತ್ಸರದಯೋಧ
- 4 ಸುಧಸದ್ವಿಮುಕ್ತವಾರದಂ ದುಡಿದುತೋರವಾರಸಿಂಗಂನಮಗ್ರಬಲಂ ಬೆರಸಿ
- 5 ದಂಡೆತ್ತಿ ಬಂದುಹಲ್ವದಿರಮಡೆಯತಿಟ್ಟನಹಳ್ಳಿಯತುರುವಂಮುತ್ತಿ ದಲಿ ದಡಿಗ
- 6 ನಕರೆಯಮೂಲವಾಡಿಯಬೊವಕಾಳರಿಟೆದರಕುಲತಿಲಕಪರಹಗಿಡ ಆತ
- 7 ನತಂಮಗದರಗಿಡಆತನಮಗಂಸುಪುತ್ರಗಿಡೆಯಂಕಾದಿಹಲರಕೊಂದುವೀರದಂ
- 8 ಮೇರುತುರುವವೋಗ್ಗೊ ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದ



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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ನೀರಿಗಲ್ಲು.

ಪ್ರಮಾಣ.—4'-0" × 2'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರದ್ವಾರಾಂತರಿಪು
- 2 ರವರೇಶ್ವರಹೊಸಳವಿಪ್ಪು ನೀರಬಲ್ಕಾಳದೇವರುಪ್ಪಣ್ಣಿ
- 3 ರಾಜ್ಯಂಗಯ್ಯಲುಅನಂದಸಂವತ್ಸರದಆಕಾಶ
- 4 ಸುಧ 2 ಸುಕ್ರವಾರದಡಗನಕರೆಯಮಂಣಮ
- 5 ದಯ್ಯೂವಿಕ್ಕುದಿಕಿವೂಳೆಯರಕ್ಕುಲತಿಲಕಪರಹಗಿಡ
- 6 ಆತನಮಗಂಸಂಕರಗಿಡಆತನಮಗರಾಮಯಂಬೆಬ್ಬಿರಮ
- 7 ದಿಯತಿಬನಹಳ್ಳಿಯಲಿಬಿಸುಗೂರವರುತುಪುವಡಿಡೊಡ
- 8 ಕಾದಿತುರುವುಮಗುಳ್ಳ ತಾನುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

## 109

ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆಂಪರಸನ ಹೊಲದ ಮಧ್ಯೆ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'-4" × 1'-0"

- |                      |                     |
|----------------------|---------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾನಾಯ | 7 ಗೆ ಕೊಟ್ಟನೆತ್ತರುಕೊ |
| 2 ಕಾಚಾಯ್ಯಬಯಲಪು       | 8 ದಗೆಯಸಿವಾಸಂಬ       |
| 3 ಲಿಕದಿರೆ ವಾಯಕನ      | 9 ಭಿಸಾಸನಾವು         |
| 4 ಮಕ್ಕಳು ಕುನಿನಾ      | 10 ಇದಕೆ ಆಕ್ಷೇಪಿಸಿ   |
| 5 ಯಕರೂ ಪೂಜಾರಿ        | 11 ದವ ಆತನಮಗನಾಗಿ     |
| 6 ಲಕುಮನಮಕ್ಕಳ         | 12 ಹುಟ್ಟುವನು        |

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ದೇವಲಾಪುರದ ಹೋಬಳಿ ಅಂಕನಹಳ್ಳಿಯಲ್ಲಿ ಮಾರಿಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'-0" × 2'-0"

- |                           |                            |
|---------------------------|----------------------------|
| 1 ಕಾಲಿವಾಹನಕವರುಪಂಗಳು ಸಂದ ವ | 6 ಸ್ವಮಿಯವರ ಬುದಿನಿರುಪಕವಿಪು  |
| 2 ತರ್ಮಾನ ೧೬೮೫             | 7 ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಿಮಗ ತಿಂ |
| 3 ಶ್ರೀ ಶ್ರೀ ಸ್ವಭಾನುನಾ     | 8 ಮಸಿಗೆ ಹೊಸಕೋಟೆಜಗಳ         |
| 4 ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦  | 9 ದಲಿ ಮೃತನಾದಬಗ್ಗೆ ರಕ್ತಾಕೊ  |
| 5 ಬ್ಲು    ಆಳದಮಹಾ          | 10 ಡಗಿ                     |

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ಅದೇಹೋಬಳಿ ಕುಡುಗುಬಾಳು ರಾವೇಶ್ವರಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—6'-0" × 1'-9"

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| 1 ಶ್ರೀರಾಮ                            | 11 ಕಟ್ಟಿ ಮನೆದಬೆಲಡುದಹಿ               |
| 2 . . . ೧೫೬೩ ವಿಕ್ರಮ ಸಂವತ್ಸರದ         | 12 ಈ ಗ್ರಾಮ ದೇವರಿಗೆ ಸರ್ವಮಾನ್ಯ        |
| 3 ಆಸಾಧ ಸಂದ ೫ರಲು ಶ್ರೀರಂಗರಾಯಮಹಾ        | 13 ವಾಗಿ . . ದ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ |
| 4 ರಾಯರವರು ರಾಜ್ಯಂ . . . . .           | 14 ನಾಯಕರುಮಾಡಿದಬೊನಹಯಿಧರ್ಮಾವನಿ        |
| 5 . . ದಸುರಗಿಯದೇವಪ್ಪನಾಯಕರವರ ಕುಡುಗುಬಾಳ | 15 . . . . .                        |
| ರಾಮಲಿಂಗದೇವರಾಮಪ್ರಿತಪಡಿ                | 16 . . . . . ಧರ್ಮವ ಅವನಾನೋರ್ಬನು      |
| 6 ಧರ್ಮಸಾಸನದ ಕ್ರಮವಂತಂದಡಿ              | 17 . . ಗಗೆಯತಡಿಯಲಿಕವಿಲೆಯುಕೊಂದಮಹಾಪಾಪ  |
| 7 ನಂಮನಾಯಕನಕ್ಕೆ ಸಲುವದೇವಲಾಪುರಗ್ರಾ      | 18 . . . . . ಕೊಂದಪಾಪಕೆ              |
| 8 ಮಕ್ಕಳಿವನಸಂಮಂಧ                      | 19 ಹೋಜರು ತಂಮತಂದೆತಾಯಕೊಂದಪಾಪಕ್ಕೆ      |
| 9 ದಿ ಗ್ರಾಮಗ                          | 20 ಹೋಜರು                            |
| 10 . . . . ಕಾಡಾರಂಭನೀರಾರಂಭಅಣಿಆಚ್ಚು    |                                     |

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ಅದೇ ತಾಲ್ಲೂಕು ಹೋಗರೆ ಹೋಬಳಿ ಮಡಕಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯದು.

- |  |             |
|--|-------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕವಿತಪನಿಯರಹಗಿಡಮುಲ್ಲೆಲ್ಲವಿ (?) | 2 ಕಾದಿಸತ್ತಂ |
|--|-------------|



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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀವಿಗ್ನಾನ ಗಾಢಾಂತರವನು ಪೂ<sup>2</sup> ರಿಲಿಭದಕಾದಿಸತ್ಯ ಚಲತಂಗೆಕಲ್ಲನಿಹಿ<sup>3</sup> ಸಿದಮಾಬ್ಬಳ [ಮ] ಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೆಯ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಕದವಿತವನುನೂದಪಕಾದಿಸತ್ಯಂ

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ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೂಕು.

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ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಆಲಂದೂರಿನಿಂದ ಥಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ  
ಆಲದಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು<sup>2</sup> ದಲುಸ್ವಸ್ತಿ ಶ್ರೀಮದಲಿಲಾಂಡಕೋಟಿ ಪ್ರಹ್ಲಾಡ<sup>3</sup> ನಾಯಕದೇವತಾಸಂವತ್ಸರ ಶ್ರೀಮದ್ಗುಣಾ<sup>4</sup> ನರಸಿಂಹಸ್ವಾಮಿಯವರಪಾದಾರಾಧಕ<sup>5</sup> ಸಿಂಗಿಯಯ್ಯನಮಗಂ ನೇಪಯ್ಯಂ<sup>6</sup> ಶ್ರೀಯವರಪಾದದ ಪಡಿತರದೀಪಾರಾ<sup>7</sup> ಧನೇಗಂದುಕೋಟಿಪ್ರಹ್ಲಾಡಂ ||೦|| ಈ<sup>8</sup> ಧರ್ಮನನಾರಾದರೂ ಕೆಡಿಸಿದೊಡವಾರಣಾ<sup>9</sup> ಸಿಯಲಿಗೋವಕ್ಕೂಂದ ಪಾಪಕ್ಕಿವರು<sup>10</sup> ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ



## ತುಮಕೂರು ದಿಷ್ಟಿಕ್ಕನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು.

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಜೇಬಿ ವಾಸುದೇವಾಚಾರ್ಯರಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ಸಮಸ್ತಾಂಗಕಿರಣ್ಣಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ |
- 2 ತೈಲೋಕ್ಯವಗರಂಭಮೂಲಸ್ತಂಭಾಯಂಭವೇ ||
- 3 ಹರೇಲಿಂಗವರಾಹಸ್ವದಂಪ್ರಾಧಂಪಸ್ವಪಾತುನಃ ಹೇಮಾದ್ರಿ
- 4 ಕಲಕಾಯತ್ರಧಾತ್ರಿಭಕ್ತಕ್ರಿಯಂದಧಿ
- 5 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಚಗ
- 6 ಉ ೧೬೬೭ ಕೋಧನನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧ ೧೫
- 7 ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಮರಮೇಶ್ವರಶ್ರೀ
- 8 ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಾಮದೇವಮಹಾರಾಯರೈಯ್ಯ
- 9 ನವರು ವಿದ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪೃಥ್ವೀ
- 10 ಸಾಮ್ರಾಜ್ಯಾಂಗೈಯ್ಯತ್ತಿರಲು ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರ
- 11 ಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪಾತ್ರರಾದ ಮು
- 12 ಮೃಡರಣಬೈರೇಗೌಡರವರುಕಾಶ್ಯಪಗೋತ್ರರಾ
- 13 ದ ಆಶ್ಯಲಾಯನಸೂತ್ರರಾದ ಯಕ್ಕಾಪಾಧ್ಯಾಯರಾದಕಿರವತ್ತೂ
- 14 ರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ
- 15 ಬರೆಸಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ಥ್ಯವಮಾನಪತ್ರದಕ್ರಮವೆಂತಂದರೆ
- 16 ನಮ್ಮ ಆಳುವಿಕೆಹೊಳವನಹಳ್ಳಿಸೀಮೆಗೆ ಸ್ಥಳವನೋಪರದ
- 17 ಗ್ರಾಮದಲ್ಲು ಕೆಂದರಾಸನಹೊಲ ೪ |೦ ದೊಡ್ಡಗೌಡನಹೊಲ ೪|೦
- 18 ಉಭಯಹೊಲ ೪ ||೦ ಹತ್ತು ಕೊಳಗಕೆರೆಕೆಳಗೆವಡ್ಡಿ ನಭೂಮಿ
- 19 ಯಲ್ಲು ೪||೦ ಹತ್ತುಕೊಳಗಉಭಯ ಹೊಲಗದ್ದೆ ಸಹಬೀಜವರಿ
- 20 ೪ ೦ ೦||೦ ಬಂಡಗಭೂಮಿಯನ್ನು ಈ ಸೋಮೇಶರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು
- 21 ನಮ್ಮಪಿತೃಪಿತಾಮಹಪ್ರಪಿತಾಮಹರಿಗೆ ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ
- 22 ಸಾಯುಜ್ಯನಾರೂಪ್ಯಪದವೀಆಗಬೇಕೆಂದು ಸಹಿರಣ್ಣೋ
- 23 ದಕವಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರದುಕೊಟ್ಟಿವಾದಕಾರ
- 24 ಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
- 25 ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರಪುತ್ರರಾದರಣಬೈಚೇ
- 26 ಗೌಡರಯ್ಯನವರೂ ಕಾಶ್ಯಪಗೋತ್ರರಾದ ಆಶ್ಯ
- 27 ಲಾಯನಸೂತ್ರರಾದ ಯಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದಕಿರವ
- 28 ತ್ತೂರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- (ಹಿಂಭಾಗ)
- 29 ಪುತ್ರರಾದ ಶೇಷಾಚಾರ್ಯರಿಗೆ ನಮ್ಮ ಕೊರಟಗೆರೆ ಶ್ರೀಯವ
- 30 ರಿಗೆ ಬ್ರೂತಿಯಾಗಿ ಈ ಹೊಲಗದ್ದೆಯನ್ನು ಧಾರೆಯನ್ನೆರದುಕೊಟ್ಟಿ
- 31 ವಾದ್ದರಿಂದ ಚತುರ್ಥಗೋತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯ
- 32 ನವರ ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರವರಪುತ್ರರಾದ
- 33 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಕಾಶ್ಯಪಗೋತ್ರ
- 34 ರಾದ ಆಶ್ಯಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ
- 35 ಕಿರವತ್ತೂರು ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- 36 ಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ ತ್ರಿವಿಜಕದಲ್ಲಿಯೂವಿಕಾಂತಃ



- 37 ಕರಣಯುಕ್ತರಾಗಿಯೂ ಹೊಲಗದ್ದೆಗೆ ವಾಮನಮುದ್ರೆ  
 38 ಕಿಲಾಸ್ಥ ಪನವೂವಿಧಾರಯನೇದುಕೊಟ್ಟು ಅಧೀವಾಗಿ  
 39 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯದ್ದೂ ಆಚಾರವು  
 40 ಕರ್ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರಬಹುದೆಂದು  
 41 ಬರಿಸಿಕೊಟ್ಟು ಭೂಸ್ವಾಸ್ಥ್ಯದ ದಾನಪತ್ರ—ದಾನಪಾಲ  
 42 ನೋಡು ರೂಢ್ಯದೊಂದಿಟ್ಟು ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮನಿಗ್  
 43 ಮಮಾಪೋತಿ ಪಾಲನಾಚ್ಯುತಂಪದಂ || ಸ್ವದತ್ತಾ  
 44 ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ  
 45 ಪಹಾರಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ಏಕೈವ  
 46 ಭಗಿನೀಲೋಕೇ ಸರ್ವದಾಮೇವ ಭೂಭುಜಾಂ | ನಭೋ  
 47 ಜ್ಞಾನಕರಗ್ರಹ್ಯಾವಿದ್ರದತ್ತಾ ವಸುಂಧರಾ ||

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ಅದೇ ಹೊಲವನಹಳ್ಳ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಕಾನಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ  
 ವೆಕದಲ್ಲಿರುವ ತಾಮ್ರಕಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ  
 2 ಮೂಲಸ್ತಂಭಾಯ ಶುಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡಸ್ವಪಾತುನಃ ಹೇ  
 3 ಮಾದ್ರಿಕಲಕಾಯತ್ರಧಾತ್ರಿ ಭತೃಕ್ರಿಯಂದಧೌ ||  
 4 ಸ್ವಸ್ತಿಕ್ರೀ ವಿಜಯಾಭ್ಯುದಯಕಾಲೀವಾಹನಕವರುಷಂಗಳಂ  
 5 ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣ  
 6 ಬಹುಳೇಶುಕ್ರವಾರದಲ್ಲು ಕ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಶ್ರೀರಾಮದೇವರಾಯ  
 7 ಮಹಾರಾಯಭೈಯ್ಯನವರು ವಿದ್ಯಾನಗರದಲ್ಲಿರತಕ್ಕ ಸಿಂಹಾಸನಾರೂಢರಾಗಿದ್ದು ತ್ರಿಸಾವ್ರಾಜ್ಯಂಗಳ್ಳಿಯುಕ್ತಿಯಲ್ಲಿ ಕ್ರೀಮ  
 8 ತು ಚತುರ್ಥಗೋತ್ರವಿತ್ತರಾದ ರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪೌತ್ರರಾದ ಮುಸ್ತುಡಿರಣಬೈಚೇಗೌಡ  
 9 ಯ್ಯನವರ ಪುತ್ರರಾದ ಹೊಳವನಹಳ್ಳ ರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಅಳುವಿಕೆಯಲ್ಲಿ ಕ್ರೀಮದ್ರಾಜಾತ್ಮ  
 10 ವ್ಯಾಖ್ಯಾತ್ಯಗಳಾದ ಆತ್ಮೀಯಗೋತ್ರರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದರು ಕ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಕ್ರೀಮು  
 11 ಪ್ಲದಲನಂತಾಚಾರ್ಯರವರ ಪೌತ್ರರಾದ ವೇನೋರು ವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರ ಪುತ್ರರಾದ ಚನಂ  
 12 ತಗಿರಲಶ್ವತ್ಥನಾರಾಯಣಾಚಾರ್ಯರವರು ಕ್ರೀಮದ್ರಾಜಾತ್ಮವ್ಯಾಖ್ಯಾತ್ಯಗಳಾದ ಆತ್ಮೀಯಗೋತ್ರ  
 13 ರಾದ ಆವಸ್ತಂಖನಸೂತ್ರರಾದರು ಕ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಅಮೋಘಿತಿಮ್ನಣಾಚಾರ್ಯರವರ  
 14 ಪೌತ್ರರಾದ ರಾಮಾಚಾರ್ಯರವರ ಪುತ್ರರಾದ ವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರು ಸಹುಭಯುಕ್ತರು—  
 15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಆಶ್ವಲಾಯನಸೂತ್ರರಾದರು ಕ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಸದಾಕವಿಯ್ಯನವರ  
 16 ಪೌತ್ರರಾದ ಯೋಗೇಶ್ವರನವರ ಪುತ್ರರಾದ ಹೊಳವನಹಳ್ಳ ಸ್ಥಳದ ಕಾನುಭೋಗಲಕ್ಷ್ಮಿದತ್ತಯ್ಯಗೆ ಬರಕಿಕೊಟ್ಟ ಭೂಸ್ವಾ  
 17 ಸ್ತೃದದಾನಪತ್ರ ಕ್ರಮದೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಲಕ್ಷ ಮಂಜುಭಗ್ರಾಮದಲ್ಲಿ ಹೊಲಖಂಗೆದ್ದ ೧೦೦೦  
 18 ಭೂಮಿಯನ್ನು ಈಸೂರಯ್ಯರಾಗಿದ್ದು ಕಾಲದಲ್ಲಿ ಸುರಣ್ಣದಕದಾನಧಾರಾಧಾರ್ವಕವಾಗಿ ಧಾರಿನೆರ  
 19 ದು ಕ್ರೀವೆಂಕಟರಮಣಪ್ರತಿಯಾಗಿ ತ್ರಿಕಂಠಯುಕ್ತವಾಗಿ ತಿರುಮೇಶದೈವ್ಯವಾಗಿ ತಿವಾಚಕದಲ್ಲಿಯೂ ಏಕಾಂ  
 20 ತಾಕರಣಯುಕ್ತರಾಗಿ ಕೊಟ್ಟ ವಾದಕಾರನಿವೃತ್ತಪುತ್ರೋತ್ತರಂಪರ್ಯದಲ್ಲಿಯೂ ಆಚಾರವ್ರಾಹ್ಮಣ್ಯ ಯಿಗಳಾಗಿ  
 21 ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರುದ್ದು ಎಂದೂ ಬರಕಿಕೊಟ್ಟ ಭೂಸ್ವಾಸ್ಥ್ಯದ ದಾನಪತ್ರ  
 22 ದಾನಪಾಲನೋರೂಢ್ಯದೊಂದಿಟ್ಟು ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮನಿಗ್ ಮಮಾಪೋತಿ ಪಾಲನಾಚ್ಯುತಂಪದಂ  
 23 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನೇ | ಪರದತ್ತಾ ಪಹಾರಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತು ||

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ಅದೇ ಕಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ವೆಕದಲ್ಲಿ ಮತ್ತೊಂದು ತಾಮ್ರಕಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಯಂ ಬಿಜಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ  
 2 ಶುಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡಸ್ವಪಾತುನಃ | ಹೇ ಮಾದ್ರಿಕಲಕಾಯತ್ರಧಾತ್ರಿ  
 3 ಭತೃಕ್ರಿಯಂದಧೌ ||  
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- 7 ಮುಮ್ಮಡಿರಣಬ್ಬರೇಗೌಡಗಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬ್ಬಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಅಶ್ವಲಾ  
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ಅದೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನ ಕರಿಬಸವಯ್ಯನ ವಕದಲ್ಲಿರುವ ತಾಮ್ರಕಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಖಾಗೆ)

- 1 ಕ್ರೋಧವಸಂವರ್ಧದವಾಗೊಸರಸೂ
- 2 ಸೋಮವಾರಶ್ರೀಮತುಕೋಯಾರವ
- 3 ಮಹಾನಾಡಪ್ರಭುತರಣರಣಂ
- 4 ನಮಗೌಡರುಹೊಸಲೂರನಾಡಪ್ರ
- 5 ಭುಸಣಗೌಡರು ಬಿಡವಲಿಮುಚ
- 6 ಉಡಿದಿಹೂದೊಕೂರ ಅಳುಭ
- 7 ಳಜಿಹೊಸಕೆರೆಯತಿಪಾಜಿಡಿ
- 8 ಎಲೆಲೂರಧರಣಿಸಿಟಿಯರಮಕ್ಕಳುಮೀ
- 9 ರಸಟ್ಟಯರುಗಾದಲಆದಿಸಿಟಿಯ

(ಹಿಂಭಾಗ)

- 10 ರುವೊಳಗಾದಸಾಲುಮೂಲೆಯಸಮ
- 11 ಸ್ತಹಲರುಹದಿನೆಂಟುಜ್ಯಾತಿಯ
- 12 ರುಕೊಟ್ಟಸಾಸನ ಆನಾಳಪ್ರಭುವಿನಾಯ
- 13 ಕದೇವರಲಿವಜಭಸಣಿಗೆಯನಿಕ್ಕಿ ಎ
- 14 ಲೆಯೂರಪೋಚಕಟ್ಟಿಯರಣಲುವಾ
- 15 ಡಿಮಲಿಸಿಟಿಗೆ ಕೊಟ್ಟ ತೇಜಪನುಗೊಂ
- 16 ಡೆಯವಳಗೆಮ್ಮನಾಡುದೇಶದನೆ
- 17 ಟತನವನಕೊಟ್ಟವಾಗಿನಾಳುಅ
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ಕೋರಾ ಹೋಬಳಿ ಬೊಮ್ಮನಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗದ್ದೆಗಳ  
ಮೇಲ್ಭಾಗದ ತಿಟ್ಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6"×1'—6"

- 1 ಸ್ವಸ್ತಿವೀರಬೊಮ್ಮರಸರ
- 2 ಬಾವರನಾಳವಲ್ಲಿ
- 3 ಕಿಜಿಯಕಾರ್ನಾತುಪುರಿ

- 4 ದಿನೋಳಕಾದುಸತ್ತಂಕಲ್ಲ
- 5 . . . ದೋವಣ್ಣದ್ವಂಶಿ

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ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಪಾಳು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾಂತೀತನಂವತ್ಸರತಂಗಳಣ್ಣನೂಪುಣ್ಣತ್ತ . . . ಹನಸಂ
- 2 ವತ್ಸರಂಪ್ರಸಾರಿಸೆ . . . ಸೂರಗಾವಣ್ಣ . .
- 3 . . . ದೇವರಾಸೂದರ್ಗಂನಿವೇದ್ಯಕ್ಕಂ . . .
- 4 . . . ಮಂಗಳಮುದ್ರ . . . ಗಂನುಗಂಕಪಿನಿ
- 5 . . . ಗಯ್ಯ ಕಾನಿಯ
- 6 . . . ಜಿವಿಟ್ಟಿಗೆಯ್ಯ ಈವಿ



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